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VOLUME X, No. 10

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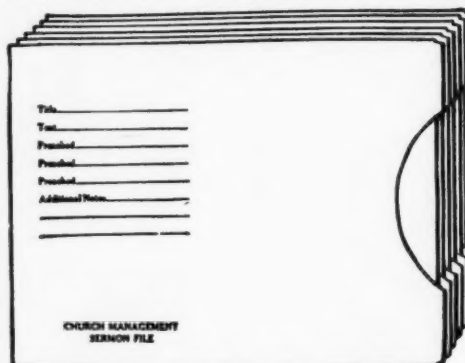
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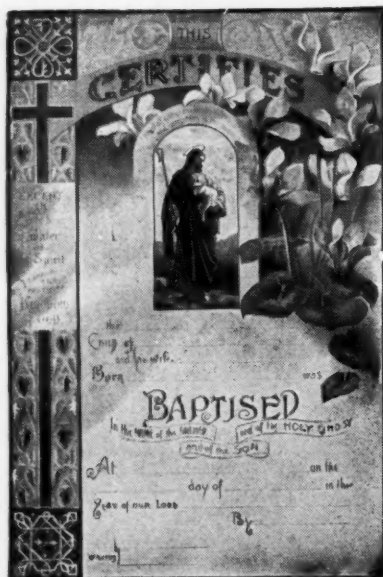
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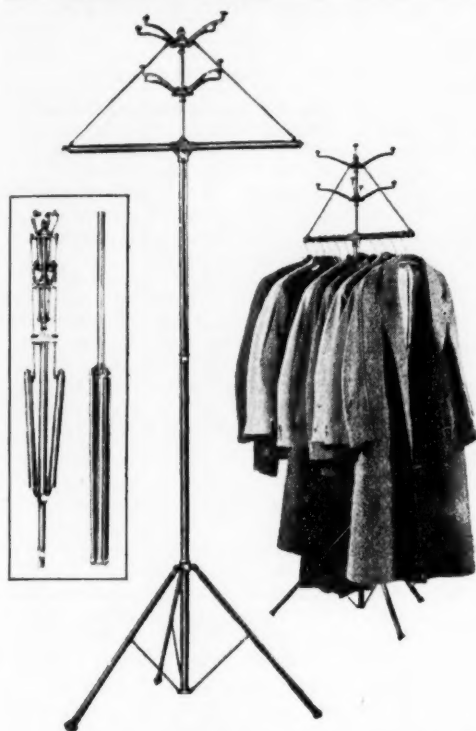
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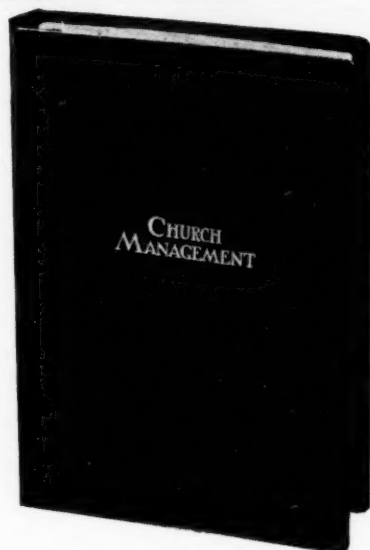
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THE EDITOR'S DRAWER

God Gets Second Place

If you like family fights you should have been at the meeting of the General Assembly of the Presbyterian Church in the U.S.A. which recently met in Cleveland. A fundamentalist group headed by Prof. J. Gresham Machen, believing that the foreign board has grown modernist, has organized its own board of foreign missions. This the church fathers agreed is all wrong. So they served notice, in no indifferent way, that every minister and officer in affiliation with the new board must withdraw. If they failed to do so in ninety days they must stand trial before their respective presbyteries.

The little group fought back, appealing that it had an obligation to God and conscience which must come ahead of the ruling of the Assembly. But it was overruled. The Presbyterian Church is a constitutional body. The right of conscience can be granted only so far as it does not interfere with the law of the church.

Several days later the same assembly debated war. But what a difference? Now it held that "Christians owe an allegiance to the Kingdom of God superior to loyalty to their own country."

So as far as this assembly is concerned it appears that the Presbyterian Church comes first, God and conscience next, while the nation must take third place.

WILLIAM H. LEACH



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

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We Will Pay **(\$100) One Hundred Dollars (\$100)**

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CHURCH MANAGEMENT annual sermon contest**

A LOT of good sermons were submitted in our contest of last year. Our subscribers enjoyed it. We believed that *Church Management* profited through the interest created. So it is to be repeated. There will be some variation in the plans, however. The twenty-five best sermons will appear in a cloth bound volume to be published at the close of the contest.

The following rules will decide on the sermons submitted:

1. Each person submitting a sermon in this contest shall be a bonafide subscriber to *Church Management*.
2. No author shall send more than two manuscripts.
3. Sermons should range in length from 1800 to 2500 words.
4. All manuscripts must be mailed before midnight of Saturday, June 30.
5. Each sermon must indicate source of quoted material. If copyrighted material is quoted permit for reproduction must accompany the sermon.
6. Any inquiries regarding the contest must be accompanied with return postage.
7. No manuscripts will be returned.
8. Authors agree that any of the sermons submitted, which the judges decide are worthy, may appear in the pages of the volume to be published.
9. The decision of the Board of Judges on each point shall be final.

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GAUIS GLENN ATKINS, Professor of Homiletics and Sociology, Auburn Theological Seminary.

J. W. G. WARD, Pastor, First Presbyterian Church, Oak Park, Illinois.

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What is a Good Sermon?

To assist authors in the preparation of sermons for this contest, the Board of Judges announces the following basis for the judging of sermons:

- | | | |
|---|---|---|
| 1. VITAL RELIGIOUS MESSAGE
(Evangelical or Social) | 3. BIBLICAL EXEGESIS
(Text interpretation and weight of theme) | 5. LITERARY QUALITY
(Contribution, accuracy) |
| 2. ORIGINALITY
(In thought and presentation) | 4. PRACTICAL APPLICATION
(Does it fit today's need?) | 6. PREACHING QUALITY
(Pulpit possibilities) |

This is a friendly get-together contest for *Church Management* family. We are hoping that our readers far and wide will participate. No one need be deterred from competing if none of his sermons has previously been published, for the judges agree that the decision shall be made on the actual value of the manuscripts submitted.

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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X

NUMBER 10

JULY, 1934

Shall The Church Lead The Reconstruction?

By Raymond W. Albright

Dr. Albright is Professor of Church History in the Evangelical School of Theology, Reading, Pennsylvania. He approaches this subject in the spirit of youth, tempered with a rather thorough understanding of the Church of history. You would do well to read it and ponder.

THE voices of political and economic prophets have been crying the message of the church as the only solution for our national and international ills. The language has not always been theological by any means,

but what else than the message of the church is the cry of love for neighbors, employers and employees, fair play, honesty, mercy, sacrificial service. A non-religious economist or politician can clearly see that a revival of things

as they were at their best a few

years ago will never do. The New Deal is not a call to revival; it is a call to Reconstruction, using all that is of value in our heritage from the past, but building on a more beautiful and more permanent form. If the suggested pattern for our reconstruction includes even more of the idealism of religious prophets than church leaders of a decade ago ever dared to dream might become realized in their day, why should not the organization, the church, which has been sponsoring these ideals and dreams for a nobler society, lead in the actual work of reconstruction?

Every so often a ship goes into dry dock because myriads of living organisms, called barnacles, have attached their heads to its sides and thus slowed up its progress. There is only one remedy. In the dry dock the vessel is scraped until it stands there once more sleek and clean to its very base metal ready for efficient service. The Christian church has sailed through nineteen centuries and at various long intervals has found itself encrusted with living parasitic organizations, polities, doctrines, and sometimes personalities. Time and again the church whose helpfulness had been seriously impeded was purged by the scrapings and scorching flames of zealous prophets, intelligent seers, persistent reformers, and loving saintly servants.

The Christian church began in the historic Jesus who tried to lead men to see the true nature of religion beneath the acquisitions of the centuries which completely hid its essence from view. When the personal ideals of Jesus and the early Christian brotherhood degenerated into an hierarchial system Augustine called men back to their dependence on God once again. Gregory the Great may be said to have added the final touch in making the church the most efficient organization and most splendid institution of his day. But it required a Bernard of Clairvaux, a Richard and Hugo of St. Victor, Gerard

Groote, an Eckhart and a Tauler and Middle Ages to announce the decline of the institutionalism of the church and predict the day when religion pure and undefiled might reveal itself again close to human life for which it was intended.

Protestantism has had no monopoly on efficiency in administration, service to humanity, and the revelation of the essence of religion. We have split ourselves over and over again until in our country alone there were two hundred and seventeen different denominations last night. Our faiths vary, our polities are different, our moral standards fluctuate; in fact there are hundreds, if no more, of Christianities all purporting to be the lineal descendants of the lowly Nazarene and yet all different—so different that we cannot call each other brother and commune together. This is an absolute monstrosity.

Panic, disillusionment and depression have usually driven people to the church. Are these times of ours different? Instead of going to the church Russia has gone from it. Hitler moves his church like a pawn and Karl Barth insists that it is being moved to its end. Otto and other humanists insist that we humans must lift ourselves by our boot straps, and Barth calls to helpless humanity to find its salvation in complete dependence on God. Meanwhile the financial burden of tremendous indebtedness on our churches incurred in rival building



Raymond W. Albright

displays, and the leadership cost in human energy expended to keep the highly over-organized bodies functioning rob the Church of its material and personal resources so that it cannot come other clear-sighted mystics of the later to the salvation of our race.

The church has always been conservative and a slowly moving body. But the barnacles have so much impeded our progress that we either go to the dry dock or we take the chance of being completely lost in a rapidly changing civilization. It is absolutely essential that we rid ourselves of all the encumbering overhead and purge ourselves down to the base metal which has been most beautifully expressed for the Christian religion at least by Paul, "And if any man have not the spirit of Christ he is none of his." Here is the irreducible minimum of Christianity.

Our civilization is on the very verge of a new discovery of man, his nature and inherent worth. At least while the vivid memory of our disillusionment lasts we shall not store our treasures in vaults, but rather lay them up in human personality. We are now determined not to build barns and this night find our souls required of us. The sciences, pure and social, political economy and philosophy all join to make it absolutely certain that we shall not again fall into the snares of the last two decades. The transformation is on. Whether it is to be destruction or reconstruction remains to be seen. If in our transition the church with true Christian spirit fails to lead but only slowly follows along, God save humanity.

There Is a Way Out

What can the church do about it? There is a way out of our present dilemma. But if we find it, if we conserve all the real values created by the race and left us in our rich heritage, if the happiness of 1939 shall be to the happiness of 1929 as pure gold is to tinsel, if we come nearer to the real goal of living so that the ruler and the ruled, the employer and employed, the teacher and the taught, shall each respect and serve each other well, the church, reincarnating the true spirit of Jesus, must lead and not merely follow slowly in the formulation of our new way of life. But what can the church do about it which it is not already doing? How shall the church reorganize itself? What leadership must it develop and what attitudes must it take in order that it may have the confidence of men to be entrusted with such a responsibility in reconstruction?

1—*The church can and must unify itself.* Many people have lost confidence in a religion which promises solutions for national and international problems when it leaves dissension in the very ranks of its disciples. If we live essentially by the same principles and ideals we must unite our strength for effectiveness. Jesus never established a denomination. There is serious question whether he even founded a church. Certainly

I'll Go Where You Want Me To Go, Dear Lord

A One Act Cynica

Scene: Comfortable Class Room of the Men's Bible Class in the Church of the Saviour.

Cast: Matthew Mark, Leader of the class. Various members. Pianist.

The action begins with the class assembled for the lesson and discussion period.

Mark: Let us open the devotional period by singing that sweet old hymn, "I'll go where you want me to go, dear Lord." Sing the first two verses.

The entire class joins heartily in the singing.)

Mark: At this time of the year we always make a decision regarding the class during the summer months. Shall we continue to meet during the warm weather or shall we disband until fall.

1st Member: Well, I feel just like this. I like to visit my friends during the summer time. I tell you it is no fun to have to get up on a nice bright Sunday and rush to get to class.

2nd Member: We were just talking about this at the house this morning. In order to get any place on our golf course we have to be there by eight o'clock. Of course that makes the class impossible for me. I am sorry, too.

3rd Member: Me? Nope, no church during the summer months.

4th Member: I vote, "no."

5th Member: I leave next week for a month's vacation. Going to cruise along the Eastern coast. So I can't be here.

Mark: I take it then that you men feel that we should have no class during the summer months. All that feel that way will say "aye."

(Every man votes "aye.")

I am sure that this is the wise decision. But now that that is decided let us sing the third stanza of our hymn:

"There is surely somewhere a lowly place

In earth's harvest fields so wide,
Where I may labor thro' life's short day

For Jesus the crucified."

(All join heartily in the singing.)

Mark: That's fine. There is one thing about our class. Many visitors have mentioned it. We sing as if we meant it. Now let us unite in our benediction.

All: The Lord watch between me and thee while we are absent one from the other.

(Curtain.)

his ambition was to establish the Kingdom of God in the hearts of all mankind and not in a select few. Among modern Christians the differences are so few and the likenesses are so many and so great that at least eighty per cent of the denominations should be united into a few strong and effective groups whose ambitions will be not supremacy in numbers or property holdings, but rather in Christlike service and in helping growing personalities to find the spirit of Jesus real in their own living.

There are differences in human nature which may warrant a score or less of different denominations. There are those who live largely in the emotions and still others whose aesthetic tastes need to be satisfied, and then there are various shades and combinations of both types between. Perhaps a very small number of different Christian denominations might be justifiable at least for the time being, in order to make possible the most adequate interpretation of Jesus' spirit to all types of people. But even here I feel very keenly that if we Christians were even partially as efficient as was our Lord in his service to humanity we would so arrange the ministry of one united Christian church that all types and classes would be helped alike.

2—*The Christian church can and must forget polity and stand for principle.* Diplomacy and compromise had no place in the ministry of our Lord. He scored

rich and poor alike for sin in their lives. We cannot even tolerate a different moral standard for laity and clergy. We are all humans, some chosen to lead and others to cooperate, but all humans in quest of an ideal life. If the church is to lead in our reconstruction the days of special privilege for any class are gone. Clergy must live so close to their fellow humans that they feel in their own lives the needs, longings, desires, thwarted ambitions, sorrows, defeats, and weaknesses of their people. They must also live so close to God that they may constantly practice his presence and know how to lead humanity to Him who is the answer, the satisfaction, the fulfillment of all their needs.

Church leaders can and must forget the desire to perpetuate denominational consciousness through numerous organizations, forms of dress, codes of morals, and membership regulations peculiar to their sects. Particularly must the number of organizations in each local congregation be greatly reduced. The church that can really lead in any reconstruction is one which has a simple but effective organization in which all the human and material energy is not consumed in merely keeping the machinery going.

In the leading church of tomorrow we will have perhaps only four major organizations, one for each of the adults,

(Now turn to page 472)

Will Philanthropy Survive?

By Robert E. Speer

The discussion presented here by Robert E. Speer is of interest to every churchman. If, as he fears, the day of large philanthropic gifts has passed every missionary society, every social agency must change its program. We are indebted to the Golden Rule Foundation for this address delivered before a conference of that body.

IT MUST be obvious to us all that we are facing a very grave, transitional situation in the matter of the support of educational, philanthropic and missionary agencies which are dependent upon private gifts. It is interesting to observe the divergent attitudes and judgments of those who are responsible for the administration of these agencies. There are some who think that the golden age of private benevolence has passed by. They point out that the supposition that the noble tide of private philanthropy which we had known in America for fifty years was a natural and permanent phenomenon is fallacious. So far from being a natural, human development, it was very distinctly a phenomenon of American and British life. Most of the countries of the world have known nothing comparable to it. There has been no such development of humane and missionary undertakings maintained by private benevolence in other lands. It was inevitable, some feel, that this great movement should ebb, and they are now reconciled to what they think to be a new and permanent condition. They think that their agencies have crossed over the top of the hill and henceforth must adjust themselves to a reduced and still further declining basis of support.

I think this is true with regard to some of the activities that we have known, but there are others of which I do not believe it is true. Their work is obviously still undone, and there will be sincere men and women who will recognize the duty of carrying it forward and seeing that the necessary tasks are adequately maintained until they are accomplished.

At the same time we must discern clearly and recognize honestly the elements in the present situation which are of the gravest concern to all agencies dependent upon private, benevolent support.

Government Expands Social Program

First, it is to be noted that the steady enlargement of government functions is absorbing tasks formerly dependent upon

voluntary service. Old age pensions, widows' pensions, unemployment relief and insurance, the care of dependent and delinquent children, education itself are only a few of the forms of humane relief and service which the states or the national government are increasingly taking over. And there are now serious proposals that the care of health of the entire population should be made a state concern. What national resource is there that is comparable with the physical and moral health of the nation? If it is a proper function of the state to husband its resources of lumber and mineral it is asked, how much more its resources of men and women? One may approve or disapprove of the extent to which the state is taking over social, educational and philanthropic activities, but the principle, whether for good or for evil, is going to affect radically the continuance of many of the agencies which have grown up in the past in these fields. And even where the government does not actually take over a particular form of activity, the general development to which I am calling attention affects the popular mind, and will increase the difficulty of raising funds for work akin to, but beyond the bounds of, the functions which the government is assuming.

In the second place, the increased tax burdens, springing in part from the tendency of which I have just spoken, are diminishing the ability to give of the very people who have been the main supporters of the agencies which are represented here. The increased income tax rates will more than offset the benefit of the exemptions allowed on account of contributions, and the increasing inheritance taxes both of the states and of the national government are already beginning to affect, in the most serious way, the flow of legacies which has been one of the notable features of private giving in America. The great bulk of American giving is that of a small minority of the population, and it is this minority which is feeling most the di-

minished ability to give due to increased taxation.

In the third place, both the increased cost of living and the rise of the level of living affect the ability and the willingness of people to give. The margin between income and what are regarded as necessary living expenditures is steadily reduced. It has been from this margin in the main that private gifts have come. Furthermore, the whole level of living has risen, and those things are deemed necessary today which were regarded as dispensable luxuries in the past, and it is this very type of expenditure which represents the heaviest costs. The increase in the price of games and pleasures has been far greater than the increase in the cost of basic necessities of food and clothing.

In the fourth place, a new psychology is certain to arise from the substitution of the ideal of leisure for the ideal of work and of the ideal of self-indulgence for the ideal of self-sacrifice. It is well that we have escaped from the terrible pressure of the days when labor worked twelve hours and six days for a dollar a day. It is well to have a shorter work day and a shorter work week, but the idea of a three or four-hour day and a five day week, which many are advocating, is the product of a point of view and will be itself the cause of a point of view which would be sterile as regards benevolence and sacrificial giving.

In the fifth place, there is undoubtedly a hard-headedness as to the survival of the unfit which supplements the increasing soft-heartedness as to the undesirability of discipline and control. It has taken a long time for the biological ideas to seep into social thought, but they have gone very deep, as W. G. Sumner hoped that they might. He was opposed to all forms of legislation that protected or preserved inferiority. If a man did not have will enough to save himself from drunkenness and wreckage, according to Sumner's view the sooner he was allowed to get himself out of the way the better. We have today to deal

with a large body of expressed or unexpressed or unconscious attitude which feels no vivid personal responsibility for others. And we have to deal with another attitude which feels so responsible for others that it wants them to be let absolutely alone. Both these attitudes are fatal to the ideas and ideals which have provided the wealth of benevolence which has been the glory of the last fifty years.

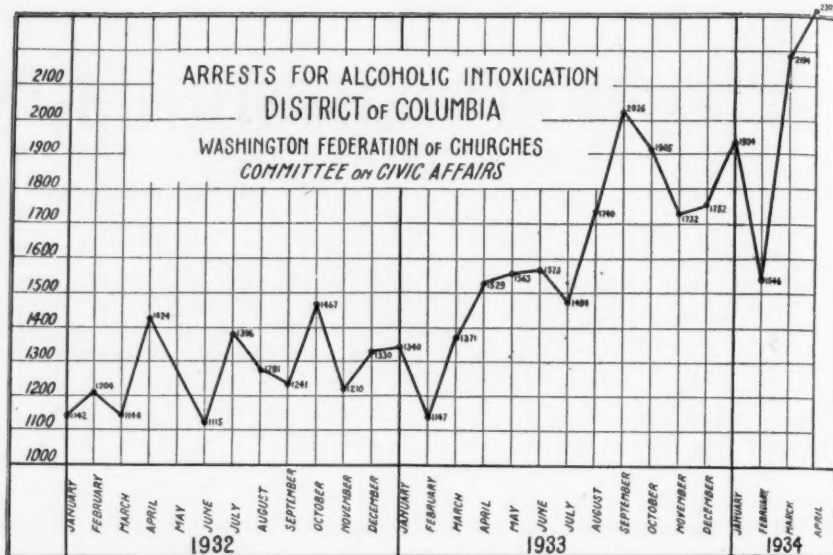
Loss of Personal Motivation

I must add a sixth influence, although in this some of you may disagree. I think we have lost a great deal in recent years by the promiscuousness and the generality of some of our giving programs. Composite funds in which the separate causes are merged so that the donor gives to the fund instead of to a concrete cause have their advantages. And there are some donors who can best be enlisted in such giving. But there are disadvantages also in the loss of personal motivation and knowledge of concrete necessities and the sense of individual responsibility. Some of you here today will remember a rugged personality in the life of New York two decades ago—Mr. Mornay Williams, President of the New York Juvenile Asylum, an able lawyer, who was the personal counsel of Andrew H. Green, the Father of Greater New York. Williams was a leader in all the charities of the state and in securing desirable legislation for the protection of child life. There was no more useful citizen in New York in his time nor any one who was more active in the collective and impersonal activities of the city and state. But Mr. Williams was never tired of insisting on the necessity of concreting responsibility and of the binding of individuals to causes through personal intelligence and contact. It is going to be a difficult thing for us to recover ground that has been lost in this respect.

I would name but one other element in our present situation, namely, the question as to whether genuine religious faith has waned or whether, even if it has not—as I do not believe it has, it may not have suffered from the failure to relate itself definitely and directly to expression in adequate and sustained benevolence.

I have suggested a few of the aspects of our present situation which must be present to your thought. No doubt there are many others which might be mentioned. No doubt also there is much to be said in qualification of the things that I have been saying, and one would be glad if there were time to name the counter and compensating considerations, but it is enough for our purpose today to realize that there is a problem here of vital concern to us all and which we can consider together without going on into the matters where we must each go our own way. As I understand it, the plan that is proposed contemplates no abridgement of autonomy and no complication of responsibility. It proposes no united treasury and no combined action except the effort to obtain for good causes, which commend themselves to the judgment and conscience of donors, the full tide of American benevolence.

The problem which we are facing is not to be dealt with by any tricks, good or bad, nor by any devices learned from advertising or the psychology of salesmanship. What we need, as it seems to



me, is first to see clearly that there may need to be a shift of method, and second, that there must be a clear observance and tenacious grasp of sound, fundamental principles.

Day of Large Gifts Over

In the matter of method, it would seem that the day of the large gifts may be over. If income and inheritance taxes absorb the wealth which has been available in the past, then the loss must be made up by the larger number of small givers. It is to be feared that the new attitudes of mind which are ahead of us may be inhospitable to such a scheme as this, but it is the reasonable and necessary method. The Roman Catholic Church has always wisely pursued it, and all agencies will probably have to depend far more than they have done in the past on the multitude of small, individual gifts.

As to fundamental principles I would name only four. The first of these would be principles of work and thrift. It is these principles that have made our country and have made the world. It was not leisure and luxury and indolence that cut down the forests and broke the soil and trod the thoroughfares through the wilderness and laid the foundations on which the nation and its life are built. Leisure is not a sound ideal of human life unless men know how to use it creatively in a way that makes it the equivalent of work, yielding an enlargement of the spiritual wealth of the nation in mind and character. Only from ideals of work and thrift will the streams of large public and private charity flow forth.

The second principle is the principle of trusteeship. It has been spoken of here today as stewardship, and that is the right idea, but that word as well as the word trusteeship has, one fears, been worn dull. The idea, however, is the central idea of friendship, of service, of patriotism, of humanity. Fritz Kreisler is a fine illustration of it in the use of talent and time and money for the public good and the enrichment of human life.

In the third place, the true motives of life are personal. Love, kindness, brotherliness, pity, good-will: these are the motives without which giving will be thin and poor.

And lastly, we need to work with the conception of solidarity. It has been a

shame that we have surrendered it as far as we have to negative and destructive movements. Christianity began with it, with the noble conception, thousands of years ahead of human thought, of humanity as an organic body, rejoicing, suffering, ennobled, shamed together, every member bound to each other member. This is the true ideal of a true nationalism. And it is the ideal which rejects all false nationalism and racial and party division as against the unity and the solidarity of mankind.

INTERNATIONAL SOCIETY OF THETA PHI

A scholarship honor society for clergymen and religious workers has been chartered by the State of New York under the name of International Society of Theta Phi. The fraternity will band together the most distinguished ministers of the country in a National Chapter and will establish chapters for honor students in leading universities and theological seminaries.

The aims of the Society are to elevate the ministerial profession in dignity, quality, and influence, encourage theological scholarship, and cultivate fraternity among clergymen across denominational lines. There are no distinctions of creed, race, or sex.

Theta Phi will promote pulpit exchanges, lectures, and travel, develop a ministerial code of ethics, maintain fellowships and co-operate in all scholastic matters with institutions of higher learning, and will soon establish a theological journal of an international character.

The jewel of the Theta Phi Society is a rectangular key of gold bearing upon its face three bars corresponding in shape to the stripes on the sleeves of a doctor's academic gown and enameled in the colors of the degrees held by the members.

Dr. Fred B. Fisher, of Ann Arbor, Michigan, is the president of the new Society. The vice-president is Dr. S. Parkes Cadman, of Brooklyn. Dr. Elmer T. Clark, author and secretary of the Southern Methodist Board of Missions at Nashville, Tenn., is secretary. The treasurer is Dr. Ludd M. Spivey, president of Southern College at Lakeland, Florida.

267 Calls: 75 Baptisms

By John D. Clinton, Fayette, Iowa

IF I had been managing Jesus Christ's first afternoon following the resurrection, I suppose there would have been a huge mass meeting, with one who had been Crucified on Friday, as the Sunday afternoon speaker. What a chance to spread the gospel! But Jesus chose to spend that first Easter afternoon, walking down a back road, talking and stopping for supper with Cleopas and another man, so unknown that we never will even have his name.

Yes—I know how busy times are. Do you ask the location of my job? I serve a church of 450 members, directly across the street from a college. I have been a scoutmaster for fifteen years and a member of the public school board for the past two years. I am tempted to do everything else but call, yet in March, 1934, I made 267 calls and at Easter season, as a result I baptized seventy-five—sixty-six of these in one service. And on my prospect list there are 50 who couldn't get there, so that looks like a good chance for a fine June class.

This is not a thesis on how to get seventy-five baptisms in your town, except to make the prophecy that your pastoral contacts are the institutions which will spell success. What do you do with funeral contacts? In a Negro family five miles out of town, the father died suddenly. He had wished to be baptized—but I never had mentioned it to him. The Catholic sister in the hospital where he died had done it for him. And he had eight fine children at home from ages 34 to 10. They were ready for an approach to start their Christianity in the open. I had hoped to get fifty-eight candidates for Easter season baptism, because the church building had stood that many years. And on the appointed Sunday 58 folks stood there, and along came this colored family and added the eight for good measure.

Spring is noted for contacts with the sun. I'm now speaking of son-contacts. One eight-year-old boy was home with his two smaller sisters. Father and mother were at the garden club that night. Would you have excused yourself and said you would be back again? That lad was just the chap in whose life to plant the story of a need for baptism. At breakfast, the next day, he had his mother, father and two sisters persuaded. His dad told me about it in the creamery office next morning.

The telephone can be used. A call was made nine miles away. What if all the neighbors listened while birthdays and birthplaces and father and mother names came in over the wire? That is pretty good news to hear over the party line.

Athletic contacts were most interesting. Every winter and spring finds the gymnasium filled with boys meeting around a basket-ball. This might be your line: "You men have met at a central circle when a whistle blew. I invite you to be center of the curve in a church altar. I'll have all the 454

whistles in our pipe organ, harmonized to call you. Only instead of a ball, full of air, our symbol for this tournament will be a bowl full of water."

You may have thought of a knight-hood story for men. King Arthur struck a lad with the flat of his sword and made him a knight. And every



minister has been commissioned to take his hand and water, not a sword, and go out to start men along the Christian knighthood road. There were twenty young men who filled one altar in this Tournament of Christianity at Fayette, and I venture the statement that it afforded the audience as big a thrill as any basket-ball game the whole season.

One afternoon, passing the grade school, a youngster ran out: "Mr. Clinton, what does it mean to be baptized?" A crowd was gathering. This was the story—"Do any of you know what the flag of the United States looks like?" Of course they did, "And if any of you have baby brothers or sisters and they are big enough to wiggle a flag in their fists those folks are Americans, aren't they? But they don't know much about the flag, yet how they will grow to know more. Well, right here, who knows what the stripes mean in our flag?" Only one tall girl in this crowd happened to know, and thus my story was nearly done, that baptism was coming out in the open, like waving a flag and letting people know that we were on the side of Jesus Christ, and that we could know more and more later on.

In fact, my March calls had a November school background. Each fall you hear of the National Education Week program. It includes one Sunday. In this town, lists were circulated by grades. At the top of the sheet there read, "The . . . Grade is all signed up to get to morning Sunday School and Church-Education Sunday, Nov. 12, 1933." No child was forced to sign—the paper was just passed, with designated places for the varied church preferences. Those lists, sifted as to church desired, made an excellent start for spring work, for there was the desire expressed in the child's own hand writing. And it made approach so natural. This whole spring business of Christianity proved to be

just speaking up for Christ. In the grocery I didn't wait for the grocer until everyone was out of the store. When he asked me if there was something I wanted, I said, "Yes, I want you to consider presenting your youngsters for baptism Palm Sunday." I can remember when I have said in answer to the grocer's query, "You wait, on the other folks, I'll wait." Christianity, in my opinion, has been too humble.

One interesting chap was the junk man in our town. A good Jew, his grandchildren lived with him, yet said they had no desire to go his way. A car of old iron was to be loaded Sunday, and the boys had a chance to work. To him I said: "Dave, you know how you presented the children in the temple? Our baptism next Sunday is that same kind of business, but your grandson can't make it if he has to load iron." So Dave called the truckers together and they all decided folks would think more of them generally if the old iron waited while the new Christian expression took place. The lad, a junior in high school, was in line that Sunday.

And, finally, there were three sets of fathers and some kneeling there with the Negroes and the grandson of a Jew. Those twenty boys kneeling at a church altar looked like a football line kneeling on the gridiron across the street on our college campus. In fact, folks became as enthusiastic for the idea as I was. It was a New Deal in Baptism, and Sunday morning five folks actually phoned and asked to be in the group.

Jesus, on his great day—Easter afternoon—did back-road pastoral work. And who am I to be too busy to follow his example. My folks have stopped talking about the good old days. We had them! Thirty-eight years ago there was a prolonged revival, and, at the wind-up, fifty-three folks stood at church that March Sunday to be baptized, the top record for eighty-four years. On March 25, 1934, after 267 March pastoral calls, there were sixty-six candidates standing in a single service—and in the eight days that followed through Easter, a season summary of seventy-five resulted. Forty-seven were men and twenty-eight women; they came thirty-eight from rural districts and thirty-seven from town, and thirty-eight were children and thirty-seven adults.

There is no magic in 267 calls, neither is it an infallible formula for the developing of seventy-five baptisms and a prospect list of fifty, but go out in your field, down the back-road to Emmaus in your country and try it out. You will find that the windows of heaven still open close to your back door with a blessing, "that there shall not be room to receive it"—unless you fill the altar anyway four times, as we have just finished doing in Fayette.

SENTENCE SERMONS

A properly balanced life is one that contains just the right amount of stimulus and stability.

* * *

The problem of the theatre is that so many people talk about the need for clean wholesome plays and then buy tickets for the other kind.

* * *

The N. R. A. of many church members means—No Responsibility Accepted.

—Charles F. Banning.

Shall the Church Lead?

(Continued from page 468)

young people, intermediate-seniors, and one for the children, with a single corps of officers for each. The details of this type of organization need much clarification but it is clearly evident in the present system that we are duplicating effort and taking entirely too much time for the amount of good accomplished. We are often made to feel now that we are not really doing our duty if we are not present at the church about five nights out of each week. One college professor has definitely told his minister that he has reserved one night of the week for his church but on the other nights not even a church meeting can take him from his family. Just at this writing my eight year old daughter came into my room with one of her many childish but real problems. I was tempted to send her to someone else because this manuscript must be finished. Almost I allowed the delusion of our past, the slavery to a schedule, to throw my values so much out of perspective that I could not even help my own child. But I have decided that not even an article attempting to challenge the modern church to a responsibility of leadership in national reorganization is as important as helping a child to enrich her personality. Now I can understand much better why Jesus paid so much attention to children for in Winifred's face tonight I saw God. If we cannot see God in our own homes which are based on real love, if any institution in all the world is, God save humanity. God is in His world and here He must be seen. Not even the church or the writing of a sermon or the perpetuation of the polity of an institution may interfere with seeing God or helping kindred, friend or helpless one to see God.

3—The next step is also a principle of Jesus which the church has been beclouding in order to seem patriotic and not too radical. Even though it falls under my second point of principles versus policies I choose to set it out separately for emphasis. *The church that is Christian cannot ever again sanction war.* None of Jesus' teachings can ever be interpreted to mean a sanction of war. In fact he refused the opportunity to use force in subduing the people whose love he sought. He had a more powerful weapon than war or might. Love appeals and wins allegiance and friendship permanently. Force compels; it never keeps friendship and holds allegiance only as long as it is the greatest force. The Christian church has the power of love in its hand and yet persists to sanction the use of military force.

There never has been a righteous war and there never can be. Recently I heard the officials of an international peace society and three very prominent clergymen sanction defensive warfare only to be silenced by the applause of listeners who heard more gladly the pleas for absolute renunciation of war by a Jewish rabbi and a few unknown college students. Not even a defensive war is justifiable in the light of "if any man have not the spirit of Christ he is not of his." And if it were desirable it is impossible, for no nation can adequately defend itself. Even France's fortifications on the German border will within two years become obsolete.

War costs too much in life and material. Even now, however, while on the

SERMON TOPICS

The topics presented this month were submitted by Rev. Joseph C. Simonson, Moreland Lutheran Church, Chicago, Illinois. Send in yours.

Advent Sunday—The Dawn of a New Era—Luke 4: 16-22.

Second Sunday in Advent—The Kingdom of God, In us Here and Now—Luke 17: 20-30.

Third Sunday in Advent—"I Am Chief of Sinners!"—I Timothy 1: 15.

Christmas—The Glory of the Christ-Child—2 Corinthians 4: 6.

Sunday After Christmas—Saved to Serve—Luke 1: 68-75.

First Sunday After Epiphany—Fear Not—Luke 12: 32-34.

Second Sunday After Epiphany—Jesus Passes By—Luke 19: 1-10.

Third Sunday After Epiphany—The Authority of Jesus—Mark 1: 21-35.

Septuagesima Sunday—Thrifty Servants—Matthew 25: 14-30.

Sexagesima Sunday—Divine Compassion on the Multitudes—Matthew 9: 36-10: 7.

Quinquagesima Sunday—One Man's Estimate of Jesus—John 1: 29-34.

First Sunday in Lent—Personal Purification, then, Personal Power—Luke 10: 17-20.

Second Sunday in Lent—Faith Is Omnipotent—Mark 9: 17-29.

Third Sunday in Lent—Victory Is to the Strong—Luke 4: 31-37.

Fourth Sunday in Lent—The Satisfaction of Spiritual Hunger—John 6: 52-65.

Fifth Sunday in Lent—He Beheld Our Low Estate!—Luke 1: 46-55.

Palm Sunday—Do You Know Jesus?—John 12: 20-33.

Easter Day—Jesus Fought and Won—Revelation 12: 10. He Goeth Before—Matthew 28: 1-8.

First Sunday After Easter—The Peace of Jesus—Luke 24: 36-43.

Second Sunday After Easter—Shepherds and Sheep Paths—John 10: 1-10.

Third Sunday After Easter—Christian Hope and Consolation—John 14: 1-12.

Fourth Sunday After Easter—The Work of the Holy Spirit—John 7: 37-39.

Fifth Sunday After Easter—What Is Prayer?—Matthew 6: 5-13.

Sixth Sunday After Easter—(Mother's Day)—Characteristics of a Christian Mother—Matthew 15: 21-29.

Pentecost Day—The Joy of Love's Service—John 14: 15-21.

Trinity Sunday—In the name of the Trinity—Matthew 28: 16-20.

verge of bankruptcy because of war costs and debts our society lingers all too long on the precipice of another possible world conflict. Our methods of warfare have become so destructive that to release the spoiler once more will be to have him turn destruction upon himself. It may not be patriotic but it is Christian to live peaceably with all men. The church dare not sanction another war.

4—*The church can and must teach a simple message.* The spirit of Jesus is universal in its application and it must be taught in its simplicity and purity so that it will not offend the mind of the scholar or the heart of the saint. But which of our historic creeds makes a universal appeal? The Nicene, Chalcedonian, Athanasian nor the Apostle's creeds, the statements of the Ecumenical councils, the Vatican Decrees, nor the Protestant Confessions from Melancthon at Augsburg, to Calvin at Geneva nor even the Thirty-Nine Articles will suffice as a statement of the message of the Christian church that can and will lead in reconstructing our social order.

Men are not longing to hear dogmas about Jesus but are desperately in earnest to hear what he, who gave himself in life and death for the salvation of his people, has to say for a time like ours. Whatever else it includes the message of the modern church must include the parable of the prodigal, far too long neglected in modern preachers' scorching attacks on the habits and attitudes of their people. Sin is real but even so is the great forgiving Father God as shown in the spirit of Jesus. Men long for a religion which will do for

them what the religion of Jesus did for Him. The simple message of the future church must make a very definite provision for the emptying of human souls of their sins in confession. It must provide a consciousness of forgiveness so that even though men fail in their climb there may be the constant assurance that it is not a permanent defeat, but guided by the spirit of Jesus they may also attain, at least in part, to please their Father God. If the message of the church that shall lead us in the next generation will simply tell of the spirit of Jesus and how this spirit may be realized in human life it will be the most Christian message the church has ever taught.

5—*The church can and must teach more effectively.* While public school standards rise and children everywhere are exposed to an increasing wealth of cultural offerings the church simply cannot continue to exhort and reiterate pious platitudes. The ideals of leaders in religious education are far beyond the achievement of their schools and teachers and if the church is going to hold its influence with our rising generation all those connected with the church schools must bend all energy and effort to a more adequate meeting of the needs of the personalities whose spiritual culture is entrusted to their care.

The teaching from the pulpit must be improved to at least the same degree. It seems incredible that comparatively low standards should still exist among preachers. Many volumes of sermons

(Now turn to page 474)

The Minister His Own Artist

THE newspapers of Albany, New York, have been featuring the art sermons of Edward W. Hargrave, pastor of the Community Congregational Church, Clinton Heights, Rensselaer, New York. On Sunday evenings his church has been filled with eager listeners and watchers who have been fascinated by the colored pictures of sacred scenes he draws on a board before him and the running interpretation he gives to the picture.

Mr. Hargrave is a very modest man. Though he has had considerable art training himself he insists that the production of these pictures is a very simple matter and that any preacher can make them. Then he continues to tell us how it can be done. Let him tell it in his own words.

"My pictures are usually life sized. They are produced in pastel colors. To begin with secure from any art store a few large "chalk talk" crayons, white, black, blue, dark brown, carmine, orange, pink and yellow. Use no grease crayons. Next secure the cardboard for the background. These may be secured from the paper manufacturers. The card board is glazed and usually comes in sheets four by five feet. The luster must be destroyed before they are suitable for this use. This can be done by going over the sheet with a sponge wet in warm water.

"Next find the small picture which you wish to enlarge, use a colored one for your first picture. Put it in the upper left hand corner of the large card board. With a straight edge draw with pencil, lightly, a line beginning at the upper left corner diagonally to the lower right corner and thence to the edge of the large sheet. Determine how many times you wish to enlarge the small picture and measure it off on the top of the large sheet erecting a perpendicular that cuts the diagonal and then draw the horizontal at the intersection of these lines. You now have the proportional enlargement of the sheet, with your ruler divide the small picture into squares or oblongs and divide the large sheet into the same number of sections, both across the top and along the sides. Better use a large number of squares for your first picture and gradually diminish later. If you do not wish to disfigure the small picture use a thin transparent paper held on by paper clips and put your squares on this. Now you are ready.

"Take the small picture in the left hand and with the other sketch in the outlines on the large sheet just as you see them on the small one following the squares. When you are through with the entire outline think of your colors. If the small picture is colored the work is easy, if not you

must use your imagination. The base color of the sky is nearly always blue so begin there. Never mind about the clouds—rub in the blue with your finger over the entire sky surface.



Mr. Hargrave in his Church

Your finger has dampness and oil and will help fix the color better than any other blender; use the finger to blend in all colors. Next put in black or white lightly rubbed in for cloud effects. Work on the rocks with a brown, that is as near as you can conceive the color to be. You can always make them light or dark at will but fill them in with something. Test out the blue and yellow for your foliage. Next turn to garments and come as near as you have colors to do them with. You can rub in others afterward. Now tackle the hardest which is the flesh tint. Use an orange all over the surfaces of face and arms. Pink or white worked into the base color will come out fine. Always keep looking at the small picture and the correcting of imperfect colorings. Do not stint yourself for time, speed will come later. If you think you have made a mess of the picture just take a clean piece of cloth and rub off that which worried you and begin over again. You can't spoil a picture. If you find garments or articles that use a great deal of white use Bon Ami mixed with water into a paste and with a stiff brush paint the paste on. In a few minutes it will be dry and very white. Now shade where

the shadows come with colors as near like the small picture as possible. If you find that plenty of black is needed have on hand a quantity of lamp black and with a piece of felt rub it into the outline as a base color. As you proceed you will soon learn to cut the expense of production to a minimum. A good rule is to select standard pictures and avoid the criticism of being too original.

"You will need a frame which will be very light and strong. At the lumber yard you will find narrow clapboards. Make your frame two inches smaller than your picture, miter the corners and cut square blocks out of inch stuff and nail them over the mitered corners. The frame is done, now stain it with walnut stain leaving it dull so the picture will stand out. To hold the picture put six screen door springs that will stretch across the width with hooks to catch them on. Often you will use three or four thumbtacks besides.

"For best display at the service I use a lantern with slide colors fitted to bring out my picture with best effect. Lights are turned out and only the frame and picture are illuminated. If I use any notes my pulpit light is nearly closed. There are many local problems that must be worked out by the minister. Should there be anything I have not made clear I shall be glad to correspond with anyone who has questions."

Mother is my angel, who sees God, and therefore can easily show me the way to Him.

G. Rehnstrom

[Editor's Note: This is a generous offer. Readers writing Mr. Hargrave should send sufficient postage to save him expense in replying.]

Shall the Church Lead?

(Continued from page 472)

still appear annually. Laymen do not buy them in large quantities. Minister's manuals have increased in recent years. CHURCH MANAGEMENT last year in its columns actually exposed several rather prominent clergymen who literally plagiarized not only sermons but materials for books. Savonarola never bought the sermons he preached in Florence. The German people never listened to Luther because he offered solutions for fourth century problems. Preaching is being weighed in the balances and yet most of us seem unconscious of the fact. In a generation the Sunday night sermon has all but lost its attractive power. Even in the morning service men and women prefer the greater preachers and sometimes are content with a service over the air if the preacher is really good. It is not sufficient that Protestants have put their pulpits in the center and made a display of their preachers. Unless our preachers come to sense the needs of humanity very very keenly and keep their own lives so close to God as their source of power that they can bring a needy humanity to a generous and forgiving God, the church cannot hope to lead our generation. The day of preaching is not past but the day of poor preaching—preaching that does not offer real solutions for daily problems—is past.

6—*The church can and must lead Christians to a greater personal piety.* Many have great faith in the church because of living examples of what the church can do in a human life. In strenuous times like ours when everything is critically examined the church must lead men and women to piety. The church cannot afford to continue in membership those who do not really try to practise the presence of the spirit of Jesus. It is unfair to the church and it is unfair to them to allow adults to believe that they are satisfactory members of the group when in reality they are way below standard.

The church must stand unequivocally for, and practice without exception, justice and honesty. Capitalism is doomed. But none of us is able yet to predict just where our climb toward a new order will lead us. However we are sure that if we adopt a new method of earning and of holding wealth it must provide for more justice and honesty than our present one. Before the church can lead in this matter she must be sure to be cleansed of all the barnacles of injustice, selfish diplomacy and shrewdness, which frequently borders on dishonesty, in her own ranks.

Now if the church leads us in our reconstruction she will certainly not define specific actions and dictate exactly what changes shall be made in government for example. Father Coughlin to the contrary, I am thoroughly convinced that the largest opportunity before the church now is to tell men and women what to be and not particularly what to do. If our motives and ideals are right certainly our activities at work or business or play should create value and be helpful. It will be a difficult task to lead society, to say nothing of the church itself, into the practice of such ideals but who knows but that the church has come to this hour for such a task as this.

A PARABLE

Said Christ our Lord, "I will go and see How the men, my brethren, believe in me."

He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace-chambers lofty and rare
They lodged him, and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment-hall,
He saw his own image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation-stones,
The son of Mary heard bitter groans.

And in church, and palace, and judgment-hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

"Our task is hard,—with sword and flame

To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they draw back their garment-hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"
—James Russell Lowell.

COGITATE

If you have a thing to say
But your thoughts go far astray—
Concentrate;

If you know a law is wrong,
Do not let it drag along—
Legislate!

If you have a speech to make,
Be quite sure this caution take—
Abbreviate!

If you plan to plunge in stocks,
Don't get stranded on the rocks—
Deliberate!

If your food does not agree,
Because you eat it hastily—
Masticate!

If the other man is right,
Do not beat the air nor fight—
Capitulate!

If your bills are overdue,
Take this very helpful cue—
Liquidate!

If your nerves are all on edge,
Make today a solemn pledge—
Rusticate!

If you have a thought worth while,
Or can cause a friend to smile—
Disseminate!

If there's trouble in the land,
And they need your helping hand—
Co-operate!

—Grenville Kleiser.

Selecting A Hymnal

THE article by Charles F. Banning in the June issue of *Church Management* entitled, "Selecting a Hymnal," created an unusual interest in this subject. Many readers wrote in asking for the name of the book which rated so high on every point of the test. For editorial reasons the names of the competing books were not mentioned. We are at liberty, however, to tell you that the hymnal finally selected was *Hymns of the Christian Life*, edited by Milton S. Littlefield and published by A. S. Barnes and Company.

Dr. Banning's church, the Richmond Hill Baptist Church, New York City, is only one of hundreds of wise churches which, after a thorough quest, has decided to use this hymnal. The publishers will be glad to send you, or your music committee, an examination copy of the book together with a special payment plan which makes it easy to secure the hymnals your church needs.

Address your inquiry, mentioning *Church Management*, to A. S. Barnes and Company, 67 West 44th Street, New York City. (Adv.)



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



John, The Baptist

A Character Study

By Thomas W. Graham, Oberlin School of Theology

DR. ANGUS in his book on the early environment of Christianity introduces a chapter by saying there are no sudden breaks in history, and goes on to develop that idea as he suggests it is not possible for us to understand a society, or movement, or man aside from the background of that time, or movement, or society, or man. And it certainly is not possible for us to understand John the Baptist without realizing something of the world in which he worked, of the home from which he came, the people with whom he associated, out of which came that religious message that profoundly influenced the crowds who heard him at the fords of the Jordan.

Those of you who know the history of the century immediately before the beginning of the Christian era know that in the 4th century B. C., the Greeks were very busy building and consolidating what was to make the vastest empire which the world had known. Under the leadership of Alexander the Great of Macedon, the Greek phalanx, to that time the best military organization which had been designed, moved steadily cut to the east and to the south. Alexander and his followers were keen enough to see it was not possible to consolidate an empire as widely ranging as that by the mere force of arms; that if it was to be held together it would have to be by some other method than by the spreading of garrisons on its outpost corners, so the Greek leadership insisted upon two things.

First, that the subject peoples should come to know the Greek language. Not the language of the Greek philosophers, and the Greek ancients, but the language of the then Greek market places. The Greeks showed exceeding wisdom in providing a medium by which it should be possible for thought of one part of

the empire to be translated into the life of another part. A medium that would make it simple for folk living under the control of Greece to move from the area of this empire to the other along roads of understanding. Providing a universal language within the empire Alexander and his followers made it much more easy for that empire to have a community of interests, a common thought and a common expression.

Alexander and his group in the second place saw the wisdom of demonstrating to these peoples now coming under the sway of Greece the values of Greek culture; and how in the empire they established Greek cities, colonized them about the distinctive Greek institutions, their temples, the stadium, and forum, and market place. The Greek empire was builded in this extent just after the heyday of Greek culture. The 5th century B. C., saw one of the richest periods of human development which the race has known in the land of Greece; the unusual flair for beauty in form and expression found in poet, and philosopher, and architect, and sculptor, possibly the highest group of expression which the world has had of the rare capacities of the human mind and of the human hand.

And these people beyond the Mediterranean found in these colonized Greek cities a suggestion of a life which was finer than any which they had known, and they were the more ready on that account to accept Greek political control, for accepting it they found themselves brought into the stream of the richest culture of the then known world. The movement of these armies, the development of this international language, the demonstrations of this culture made possible for the first time in human history an interchange of ideas between

the east and west. The Dardanelles and Hellespont had, with the Mediterranean and the Ægean, provided an absolute barrier between the thought and temper of life which was developing in Europe, and that more speculative, more mystical type of thought and culture which was characteristic of the east.

Rome Supplants Greece

Now for the first time these two strains meet, and as they combine they produce something of tremendously new value for the world. The Greek empire had its day, and passed out before the increasing effectiveness of the Roman organization of troops. The Roman legion proved itself to be as superior to the Greek phalanx as the Greek phalanx had to the scattered troops of the earlier empire; and an even greater imperial structure grew in a century and a half before Jesus under the wise leadership of those whose homes were in the imperial city by the Tiber. From Scotland to India from Switzerland to the Sudan the legions of Rome suggested the far flung power of that empire.

The Romans were wise in adopting the practices of the Greeks. Instead of insisting that the world which Rome was building up should learn the Roman language, they insisted that the new parts of this greater empire should accept the language which had become common in all the central and eastern part of it. One might travel up and down the Empire and find individuals who could, in the language of the Greek market place, describe with understanding the movements of life and thought in the midst of which for the moment this traveller was.

Now for seventy years before the beginning of the Christian era this great empire was at peace, and the same thing happened in the Roman empire which had happened in Palestine in the days

just before Amos. Peace over this wider territory of course made possible a volume and a richness of trade which had not been possible in that 8th century B. C. And when John the Baptizer comes on the scene, he comes into a very rich world. Along the great Roman highways, built primarily for military purposes, an increasing trade made its way. Wealth undreamed of was had on every side. The cities became more and more beautiful, the wealthy patricians lavished their wealth not only in the building of luxurious homes, but in the building of public institutions, baths, and libraries, and schools, the endowment of chairs in universities, the establishment of great centers of re-creation and recreation. I suppose aside from our own century there has been no period in the life of the world when men have enjoyed so much of the material resources of the world as they did in this period of Rome.

Palestine had its share of this wealth. The Jews scattered all through the empire were making money as the rest, and their money made it possible for them to return to Palestine in pious pilgrimages. The third Jewish temple that had been built on a sacred site in Jerusalem, a site where, for 4000 years before this, men had constantly been offering sacrifice to God.

A Privileged Home

John the Baptist was born into a privileged home, privileged not in the sense of being wealthy, but privileged in its security, in its concern, not for things, but for fundamental ideas. His father was a priest, one of those 20,000 priests that were required now to care for the services of the temple in Jerusalem. They did not all function in the same day but each had his own turn and then moved out of Jerusalem to the quite homes in the villages whence he awaited the coming of his next turn to serve.

This priest's home had about it all the flavor of the temple with its emphasis upon the forms of religion. It had about it too the influence of that larger life peculiar to Jerusalem, made larger by the pouring into it of pilgrims, some of whom had travelled six months. From the farthest parts of the empire there was constantly coming into Jerusalem this Jewish hosts enthusiastic, fanatic, but also understanding a wider world. They were cultured people with the marks of travel on them, and he who as priest ministered to them and with them in the temple had opportunity to taste the life of the Nubian desert, the hot sands of India, of the high plateaus of Persia, of the snow-clad mountain areas of Switzerland, of the sea which now we call the English Channel, of the life slowly lifting out of barbarism under Roman influences which was to come into such significant power in the islands in the greater ocean.

A father coming back out of the midst of that naturally pours out to his family and to his listening son all that has come to him in the course of his serving days. But when that story is told the priestly father prepares himself for his next turn in the temple. If you will read the priestly book of the Old Testament you will find how rigid the discipline through which the priests must go. And he who would be a good priest must of course not only be concerned with the skill of worshipping, but with the contents of it. And there is every evidence as you will find in the early

Combined Service Increases Sunday Attendance

WHEN the depression cut off the bus service running into Eveleth, Minnesota, the church considered hiring special busses to aid children and adults wishing to attend the Sunday School and church services. Afraid to contract for too much, the minister, W. H. Downing, and the Sunday School superintendent, D. B. Heller, set to work and arranged a combination service so that but one trip would be necessary on the part of the bus.

The service provided is as follows:

10:30. Call to worship. All departments except the primary meet in the church auditorium. There follows the worship service, adapted somewhat for young people, and the sermon by the pastor.

11:30. Class work begins. There are classes for all ages. To accom-

modate all groups several adult classes have been organized.

Noon. Adjournment.

While this plan was originally promoted as a method of economy it has proven an attendance builder. The average attendance has increased from 180 to 250. Adult classes are flourishing, and it has been necessary to hire a second bus to take care of the increased attendance.

If normal business conditions should return it is probable that the church will continue to use this combined service. In addition to the argument of attendance, there is the training in worship which comes from the church service which could not be equalled in departmental groups. And there is the greater interest in the educational work on the part of adults who formerly took no interest in the school.

chapters of Luke that Zachariah was not only a skillful priest, but he was a devout mystic concerned with ideas as well as skill, and wise in the choice of his hill home which gave him opportunity away from the noise of Jerusalem, in stillness, to know his own soul.

Under that influence John the Baptist grows up. But he grows up in a family which has not only priestly tradition and influence about it, but that has connection with other devout families. Other branches of Zachariah and Elizabeth's family are as definitely concerned in their way, definitely connected with their life as this priest, his wife, and his son.

You will remember when Mary learned of the high calling coming to her, immediately she sought out Elizabeth, coming from Nazareth to the village in Judah in which the priest's family presided. Through the first months of her conception she had the chance of such discipline as the wiser Elizabeth might give to her.

When Jesus is born he finds himself, and John the Baptist finds himself, in the family circle of this one who has become the leader of a great faith. There is every indication that these boys frequently are together, that John the Baptist talked with Jesus about the problems which were uppermost in his mind. It was a world which would give chances to certain types of life to do tremendous things. If what I said earlier has much value, it will give you a sense of the value of the chance there was in that kind of world rich in resources, international in experience, farsighted in its ideals and ideas; what a chance there was in that kind of a world for men to do great things. The dream of that life seemed to have come to John and Jesus. They talked about it a lot. John is steadily appreciating more and more the spirit, the insight, the understanding of his kinsmen.

At the Fords of the Jordan

You will remember when Jesus came to the fords of the Jordan where John was conducting a revival that he asked

baptism at John's hand, and John said to him, "Why should you be baptized be me? You are a much better man than I am, you have finer understanding than I have, you know more of the will of God than I have been able to discover. It would be much more fitting for you to baptize me." And in that experience, the statement of which I have expanded slightly, John was giving evidence of the fact that in the course of the years he had come to sit at Jesus' feet to learn of him the meaning of greatness. It was a fine family circle, a fine tradition, a fine world into which John came.

It was a world, some of whose lavishness made little appeal to John. Likely, he went to Jerusalem with his father now and then, and in Jerusalem saw the richest kind of life. The Jews were making money in that Roman world of peace as the Gentiles were and they were inclined to spend it in the same fashion. There was the opportunity which John saw to get out of that world great material resource. The man of skill, the man of ordinary understanding seemingly was able to grow rich in honest ways. The avenues of trade gave fine promise to an earnest life. Somehow that did not appeal to John.

The thing which interested him more was that the world, so fair in certain of its aspects, was so harsh and cruel in others. The world that was providing so richly for some was working hardship on the rest. There were many able to afford to live in ease and luxury; there were many others who, if they came to the shrine, must come in rags and beg day after day for the crust of bread which would hold life in the body until the shrine was seen. John knew that a world that presented that kind of contrast was not a kingdom of God. And he knew that one who gave himself in any measure to those luxuries was in danger of losing his sense of hardness that was placed on some part of it that ministered so richly to others. So, though he came to the city it was only

(Now turn to page 480)

The Timeless Christ

By James Reid, Eastbourne, England

"The power of the endless life."

—Hebrew 7: 16.

THERE is one charge which Christianity has to meet today which it is worth our while to consider. It is the charge that it is old fashioned, that Jesus Christ is out-of-date, for He lived in the first century with its needs and problems, and we live in the twentieth. So it is said. Is there any reality in a charge like this? Does the century in which we live make any true difference, or present to us any problems or difficulties for which Christ cannot provide the power. The real truth, says the writer to the Hebrews, is that it is not the century we live in which really matters; but the spirit, the ideals, the motives, which shape our life. What Christ offers is the power to live by motives and inspirations which are timeless—the power of the timeless life.

A little reflection will show us that the time we live in has often very little to do with our lives. There are people who live in the past. They have all kinds of criticism to make of the present. Their greatest treasure is their memory. They spend their time lamenting people who have gone, and joys that are no more. They live by the light of a theology of the past. There are no saints to-day in their view like the saints of the past. There are no such stalwarts as the men and women of their young days. The young people of today are, they deem, beyond redemption. Such folks live in the past, and to them the present is nothing. There are people again who live in the present. They have no historic sense. So far as they are concerned we might have sprung into being this morning. They do not even want to think of the past. Something happened there, some sorrow, some failure, on which they want to shut the door and keep it shut. As for the future; they do not care to look ahead. Enough for them to seize the joys of today and get through it all as best they can, letting the future take care of itself. Live now or never, is their motto. "Gather the rosebuds while ye may, old time is still a flying." There are still others who live in the future. Life for them is all hope. They cannot go back to the past—that is dead. The present for them is dull and difficult. Some day they will find happiness. Some day their ship will come home. Some day we are going to have a golden age and they may live to see it. They spend their time in anticipation of

joys that never come, of an easy time of success or happiness that is always ahead. And so life slips past. They live always in the future.

Now all these ways are wrong. The man who lives in the past is missing the present. And be it said he is idealizing the past. If we could really turn back the leaves of time and get into the past, we should find that in many ways things were not so rosy as they appear in memory. I was reading in a magazine the other day extracts from articles written at varying periods during the last hundred years. Take this from the year 1840, "Instead of the masses of our people improving, they are sadly deteriorating." Or this, from 1828, "What can be done for our irreligious clergy who preach error for truth because they do not know the way of salvation!" Or this, about our youth, "Today where one child hails the Sabbath with delight, a hundred young mortals are growing up in ignorance and sin." These were the good old days, and yet it all sounds so curiously modern. It is clear that to live in the past does not mean to go back in all respects to something better than to-day. And the people who only live in the present, both miss the good of the

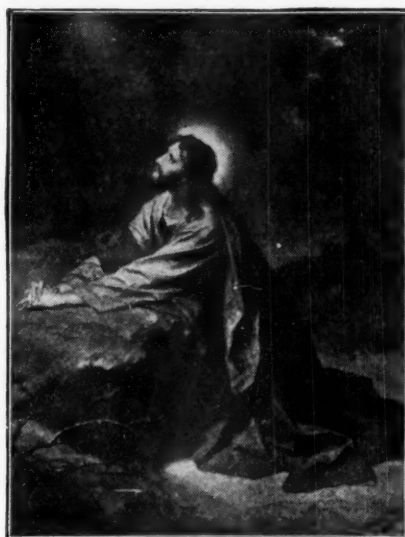
those who live only in the future are living in a dreamland in which they miss the whole secret of present joy and present good and present opportunity.

There is a better way; it is to live day-by-day as the days come, to live not in yesterday or today or tomorrow, but in all three together. It is to live in eternity. It is to live, as this writer puts it, by the power of the timeless life.

Things Which Are Timeless

This suggests—first—that there are things which are timeless. Fashions change; beauty does not. Beauty belongs to the timeless. Go to any art gallery and you will see pictures of different ages, sculpture of today, sculpture of 2,000 years ago. But in all, wherever the artist has been an artist of genius, you will find the things which are the essentials of beauty. And truth does not change, it belongs to the timeless. Take up a volume of Plato. How modern it all sounds, though the manner of the speech is a little different. Truths ring the same in Emerson or Carlyle as in Marcus Aurelius. If you were to read through a book of quotations drawn from all the centuries, by anyone who knows what truth is, you would find the same thought occurring and recurring and would not be able to tell their dates unless you knew from what century they came. And goodness does not change. There may be changes here and there, as there have been, in the emphasis of what makes a good man. There were ages, for instance, that put the emphasis on heroism and chivalry. But get behind everything and there are qualities that stand out, especially since Jesus lived and died, which we know in our hearts belong essentially to goodness. Love and unselfishness and courage and purity. These things stand. They belong to the timeless. And righteousness does not change. The great principles of right and wrong are like the eternal hills. In every age it is better to be a hero than a coward, as F. W. Robertson says, better to be an honest man than a thief, better to speak the truth than to lie, better to be pure than licentious.

These are the great stars which never go out. These are the great signals that mark the road for souls perplexed. There have been times when the fog has come down as it were, and these guiding lights have been obscured; but when it cleared away, there they still have stood, shin-



past, and mortgage the future. They close the door against their yesterdays, but they close the door against the messages and the lessons which these would teach. They refuse to think of tomorrow, but tomorrow will come; and will come heavily burdened with the debt which their thoughtlessness has piled up, the debt that will have to be paid. While

ing as clear as ever; and men have discovered that the fog was in their own eyes, their own hearts, that it was their own consciences which were dulled to the gleam divine. Such principles belong to the timeless. And every effort to get rid of them temporarily and to dissolve them in the fire of men's own passions has brought disaster in which these principles have finally conquered and been vindicated. There is an old ballad which tells how the pirate who stole the bell from the Inchcape rock to suit his selfish ends, was brought to suffer for his wickedness and folly when his own ship was wrecked on the very rock from which he had stolen the warning bell. Such principles belong to the timeless.

Now one can put this simply in a few words thus: Jesus Christ belongs to the timeless. He came into the world to introduce us to that timeless life, to open up to us the power and beauty of these timeless things, and to establish them upon the earth. The Scriptures tell us He is the same yesterday, today, and forever. Christ does not belong to any nation, and we feel, whenever we read of Him, that He does not belong to any time. Few of us ever think of Jesus as a Jew of the first century. We think of Him as a man, and yet even not as man distinct from woman, for sex does not come into it at all with Jesus. We do not even need to take the thought of Christ and interpret it to our time as one has to do with some of the sayings of others, for there is not a single great saying of His that does not bite right into our modern life with its appeal as if He had spoken it this very morning. He belongs to the timeless.

There are people whose trouble about Jesus is that He lived 1900 years away, and that He was of Palestine, whilst we are of England in the 20th century—as if that made any difference. They say He is so far away. There are others who think of and long for a day when He will come back and make everything right. Come back! Would He be any nearer to us than He is today? Nineteen centuries away! Could He be any closer to us than He is at this moment? He belongs to the timeless. He belongs, not to the yesterday, but to the present. He is not of the then, or the there; He is of the now and the everywhere. He belongs to the timeless. For His life was all lived by the things that never die, by love and faith, by reverence for truth, by righteousness and duty, by all the timeless things, so that they are incarnate in His life, glowing in His mind, flashing out at us from every word He spoke and from every act He did. And the proof of it is, that when He died and His body disappeared and there was no longer any visible sign of Him in the world, the disciples felt that He was nearer to them than ever. For His timeless spirit had reached their hearts and there was nothing of His external presence to distract them from the inner reality of His truth and love. He belongs to the timeless. He is with us. He is here. He is the living secret and heart of that infinite world to which our minds and souls belong, while our bodies belong to the dust. And He calls to us today, calls to us by

MINISTER'S EXCHANGE

We are publishing this month only items received after press date of the June issue. For a full and complete list of the exchanges offered see the June issue of *Church Management*.

Cincinnati, Ohio. Will exchange pulpits with minister of any Protestant church in central Ohio; each man to keep own salary. Will exchange last two Sundays in July or any Sunday in August. **Rev. Harold R. Husted, Walnut Hills Baptist, Cincinnati, Ohio.**

Will Supply. Experienced Congregational minister will supply church of any congenial denomination, for one month or longer, any time after June 20, for modest honorarium. Prefer Ohio, Penna., or West Va., but will consider any other state. **Ray M. Busler, 2901 Tampa St., Tampa Fla.**

Ellwood City, Pa. Semi-rural parish on Slippery Rock Creek—forty miles from Pittsburgh—20 miles from New Wilmington Missionary Conference. 30 miles from Grove City Bible School. Six room house. All conveniences. United Presbyterian pastor wishes even exchange for month of August with someone preferably on lake or seashore. **J. E. Caughey, Ellwood City, Pa.**

the appeal of the timeless, to open our hearts to Him and live by the things for which He lived, live by the Spirit of the timeless which He is able to awake in us, so that we have real fellowship with Him, "nearer to us than breathing, closer than hands or feet." He calls us to live today, in this 20th century, to live by the power of the timeless life.

Timeliness in Our Hearts

And we can live by it. For the timeless is in our hearts. We do not belong to this world, we belong really to the timeless. There is that in us which is of God, is of the eternal, is that to which the timeless can appeal, and for which Jesus came that He might reach it. There is something in the appeal of real beauty that never changes. Phillips Brooks on his first visit to Europe went to Dresden to see the famous Madonna. He was thrilled by it. Years later he visited the same gallery again to see the picture; and he went with a certain fear in his heart that it might have lost its appeal for him. His fear was lest something in him might have deteriorated and grown hard and cold in his heart. He never imagined for a moment that the picture of itself could have lost its power; he knew well that if anything were to be wrong with its appeal, the change must be in him. But to his joy he experienced still the same thrill of timeless beauty. The timeless does not fail, if we give it a chance to reach us. And Jesus does not fail. There is that in Him which can reach every heart with the thrill of goodness, with the authority of truth, with the power and magnetism of love, the very love of God. We feel about Him what Keats the poet

felt about that matchless Grecian urn, "For ever will we love and thou be fair." Christ does not change. He belongs to the timeless. And in that appeal of His, there is power, the power of the timeless life. There is the power to lift us out of the power of the appeal of the flesh, which is of today; out of the power of the glamour of things, which is of this passing world; out of the power of the lower nature, which belongs to the perishing. These things cannot hold a timeless spirit back from its birth into newness of life, when Jesus is allowed to break into our world. He offers Himself to us, now as yesterday, the power to live in the eternal world, the power to live, today and tomorrow, the timeless life.

Now that is the only kind of life in which there is value. It is the only kind of life which has influence. Perhaps we feel the need to have influence with our fellows, influence of the right kind. We have all influence of one sort or another. Much of it perhaps we fear is wrong. It may bring them a little surface happiness, but it has no power to help or lift them, to enable them to rise above themselves. No man can help his fellows save by the power of the timeless, of that in him which is eternal. Look at the people whose lives really help and inspire us today. Of many of them we do not know the story, of some of them not even the names. Some of them were humble and obscure, lost in the crowd of pompous and self-important people who fought battles and cut a great figure in courts and palaces. These latter have died out so far as their influence is concerned. They may strut about the pages of old history books, but their words and their spirit kindle no lamps of hope or of faith in men's hearts today. Their light was of earth and it went out. The secret of influence with people is only the reflection of love and faith and character, only of what belongs to God. No man can help a soul into a heaven save by living in it himself, no man can kindle in men a faith he does himself possess.

And this timeless life is the only secret of happiness, of satisfaction. The only way to get the real good of the present is to listen, in the events of it, for the call of the timeless. The only way to read the meaning of life is to interpret it by the light of the infinite and eternal. He who seeks in love for a selfish satisfaction, fails to find even that, or it palls. He who seeks the love that is of reverence for the spirit and find itself in service and fellowship, finds the true glory and joy of love. He who tries to gratify himself with mere things with pleasure in the thrill of a nerve or the excitement of an emotion, fails to find what he seeks. The well of human joy is deep, and only he who seeks for the timeless can draw from it. Only as we use things, money, privilege, as means of service, do we find the real joy and satisfaction in them.

We Create Our Difficulties

Half of our difficulties today have been created for us by our own past and that of others. Half of our time when we should be building up, has to be spent in destroying and tearing down. There are many things which were good in their day and did serve their time. But how many other things are now hampering the roads of God's chariot because of the fact that men of other days refused to live by the timeless, even as they might have seen it. Take our industrial revo-

lution, as we call it, the age that began with the coming of steam and the development of our factories and coal mines. What a rubbish heap has to be cleared out of the way of a new civilization. What a heritage for instance, there is for posterity in some parts of industrial England! Or think of internationalism. How much the peace of the world and the progress of goodwill is held up by the memory of old wrongs and the perpetuation of old injustices. How often do we not make a trap for our own feet in the years to come by the way we live in the present. How many people have sown in these past years, that for which in 1927, they will be reaping a harvest of tears. But if we live by the timeless, by the light of love and faith and righteousness as they shine on our path, instead of by passion and selfishness and by compromise with truth and duty, how clear will be the road that we shall follow in the years ahead. That was the appeal which a wise woman made to King David in his hot youth. He was bent on an act of passionate vengeance. But she went to him with her plea. "Some day," she said, "you will come into your kingdom. There is a future for you. Do not do this thing; let the hot passion die; be charitable; and when that future comes," she said, "this shall be no shame to you nor offence of heart."

If we live by the timeless, we belong to the eternal world here and now. We speak of eternal life as if it were something beyond, something which someday on the other side of death, is to open up its doors to us. Eternal life is here and now. Jesus lived it, even on earth. Others have lived it. We live it, when we live by the timeless. The eternal life is the life in which love and faith in God and service and truth are the ruling qualities. That is even here and now, eternal life. When Abraham Lincoln had been shot in that theatre at Washington, and the bullet had done its work, and his last breath had been spent, one of his cabinet who was with him went to announce the fact to the people. "Now," he said, "he belongs to the ages." But Lincoln belonged to the ages before he had died. He was living by the timeless, living by the light of duty and charity to men, by faith in truth. In every fibre of his big being not a muscle moved at the bidding of passion, or pride, or selfishness, or any other little feverishness of earth. He belonged to the ages; he was living in the eternal world; he was living by the power of the timeless life.

HOMES FOR THE AGED

Most ministers are aware that there are non-charitable homes for the aged where, at a modest investment, they may live in comfort and dignity for the remainder of their lives. The American Trade Council, 744 Jackson Place, Washington, D. C., recently made a survey of such homes. It now publishes the list in a leaflet entitled "After 65—What Then." It classifies the homes as those where entrance may be secured for \$1000.00; those where the amount necessary is between \$1000.00 and \$2000.00 and those which costs more than \$2000.00. The figures required run up as high as \$7000.00. This is a valuable list for the clergyman to have for reference. One may be secured by writing the Trade Council at the above address and mentioning *Church Management*.

MINISTERS' HOBBIES

Building The Family Cabin

By Walter H. Stark, Cleveland, Ohio

(SEE COVER ILLUSTRATION)

SO many of our city churches require seven day service from the pastor during the winter season that there are many reasons why a city pastor should have some place where he can spend his vacation alone with his family. To be away from the sound of the telephone is indeed refreshing when one has been accustomed to two dozen calls a day. Having a special liking for woods and water we naturally adopted Ontario as our summer playground. Then for many years during childhood it was our native land.

For several years we flivvered up to Canada and enjoyed (?) a rented cottage. There was one where the bedsprings sagged to the floor and one had to sleep alternately back and front in order to walk erect next day. Still another had crockery without handles and with plenty of evil smelling cracks. Nor can we forget that other cottage where the wood stove set the roof on fire and only quick transportation of a major portion of the lake saved the situation. Who wants to burn another fellow's cottage when the rent has been paid. Can we every forget the flivver load of accessories needed to meet the requirement—"tenant must provide?" Boarding hotels have the happy faculty of ringing the dinner bell just when the fish begin to bite.

Was it any wonder that we decided to build a cabin of our own? This was to be a cabin where friend wife could leave those many things she liked to have to make housekeeping easy and successful, and where hubby could leave his tackle and boat, his old clothes and boots, and travel dressed up knowing the materials for playing with nature were waiting, in moth balls from last summer.

A cabin may be near or far from one's church. An acre of woodland will do, remembering that water and woodlands will also be beautiful, and thanks to conservation the fishing is getting better. In making our choice of location we considered going beyond civilization, such places having the advantages of good fishing, but we chose a location ten miles from the city of Peterboro because it offered many advantages. Good supplies are readily obtained. Transportation is easier, and what is more important to a family, medical attention is quickly secured in case of an emergency. We are but thirty minutes from fine churches, stores and theatres. The lake itself offers a ten mile stretch of water opening into the Kawatha chain, thus giving unlimited cruising by outboard motor. If we wish to take the road Burleigh Falls is ten miles away and beyond that countless lakes of every variety.

We have spent seven years building the cabin. The first year we completed

the first unit, twelve by fifteen feet, an all year cabin with walls fourteen inches thick of northern cedar. Two years later in the spring we completed the second section, also of logs, adding the kitchen of shingles the third year. In other years I have dug sewers, blasted a well from rock, painted and improved the property, planted fifty trees, made furniture, besides doing much fishing. We have travelled the lakes with our lightweight Johnson until we know every tree and rock and can recall a meal cooked on every pineclad island. We have learned to appreciate the Indians at the village a mile away, have captured muskies as near as our dock and as far as fifteen miles, have a knowledge of the places where small-mouths lurk, and where fish can be secured when even the guides prove fishless. We pick blueberries and raspberries, have frogs legs for lunch, muskytail for supper, and live a carefree life.

Building a cabin of logs is heavy work, but well worth while. The house is cool during the heat of the days, and warm during the cool nights. The fireplace has four yards of rocks in it, and I have mixed tons of concrete by hand. Every type of building job has been tackled with some success. I have dug, cut trees, blasted with powder, concreted a well, laid floors, shingled roofs, until today we have a solid place with sleeping accommodations for four and every convenience for family comfort. We cook with gasoline under pressure with as much ease as with city gas. This reminds me that we have a date with that cottage late in June, and we are looking forward to wild strawberry shortcake for supper with plenty of thick cream at fifteen cents a pint. Then there is July 1st when the fishing season opens, and that means small mouth bass for dinner, just out of the water. In the evening we will watch the gold of the sunset over the Indian village, and maybe the Northern Lights will perform for our benefit.

Many ministers' families would benefit with such a cabin. It can be built at an expenditure of a thousand dollars spread over several years, and the rental from the unused portion of the summer pays the taxes, provides repairs, and leaves a return in excess of any interest a bank can pay on so small a sum.

There is still the fourth and final section to be built when the depression is over. It will face the lake and will contain much glass and screen. Beneath it will be the boathouse and the shade from the cedars will keep it cool all day. Loons swim beneath our windows and fill the night with their cries. Blue heron fish on our beach and the kingfisher sits on the old elm which overhangs the water.

John the Baptist

(Continued from page 476)

to walk about it, and to leave for the hillside and the desert in which he found more that satisfied him than the market places could provide.

When Mark tells us John the Baptist came at a certain season to the fords of the Jordan he describes him in rather austere fashion. He gives a picture of a man dressed in camel's hair, a very rough kind of garment, whose hair was long, with a simple diet easily achieved in the desert, and who, as Mark graphically suggests, bound his outer garment about him with a leather belt.

I do not suppose it would mean much for us to describe a modern man as wearing a leather belt. We wonder why Mark puts it in until we know the dandies of Mark's time showed their taste by the way in which they decorated that with which they bound their loins. If you go into the western country you will find some of the cowboys decorating their saddles, chaps, and bridles with all sorts of bangles, and the more impressive they want to be as dandies, the more elaborately are they decorated.

About the only chance the Palestinian had at showing style was in his choice of belt, and his decoration of it. And when Mark says John bound himself with a leather belt he says to the discerning person that John was not at all concerned with style. The utter simplicity of life attracted him. The possibility of living in utter simplicity attracted him, and in that simple living he grew into the conviction which at last he came to express at the fords of the Jordan.

John Said Three Things

The first was the expression of his convictions that fluid life waiting for the strong man who should shape it into new and more adequate forms. The kingdom of God is at hand. This is the time of fullness. The axe is laid at the root of the tree. The time is here when one must come who will flail the grain and gather out the wheat. Harvest the results of these long processes of development in national and international life which make possible an altogether new day.

I said a moment ago he was saying that some thing to us. One of our great corporations a while ago in a bit of its good will advertising used this slogan: "Great things are being done in my time; let me be among the doers." That word is just as expressive of the situation which faces us today.

Then, John is saying the kingdom of God is at hand for those who will repent. It is at hand only for those who are ready to find a new manner of life, a new spirit of life. John is not asking people to indulge in an emotional orgy when he calls to repentance; he is asking men to indulge in the most serious kind of sober thought. He is calling individuals to a recognition of the fact that you cannot build a new order of life out of the old order of stuff. If there is to be a new day it will become so only through the influence of those who are willing to go through that most expensive kind of process which leads one with relentless honesty to change the life he is now living in the light of the things he knows he might become. Repentance is not complete until every energy has been summoned to that one allegiance to which life now gives itself.

Then John is saying, in the third

Using The Master's Pence Bank

THIS plan of using the Master's Pence Bank was evolved by Albert L. Banse, pastor of the Simpson Memorial Methodist Episcopal Church, Long Branch, New Jersey. It shows a practical way of making use of this penny-a-meal device.

1. A number of men and women have been appointed by the pastor to act as captains to distribute the Pence banks to the members and friends of the church. Each captain is given a list of names and ten boxes. It is the duty of the captain to distribute these boxes to the persons in his team, to collect them or see that they are brought in at the end of each month, and to return them for the next month.

2. One of these captains will call upon you to see if you will take a bank either before next Sunday or on Sunday. The bank will be numbered and that number placed alongside your name on the captain's list.

3. The plan is this—to place the bank on the table, and at each meal say grace—either one of your own or one of the two printed on the bank. Then put a penny in the bank. This makes three cents per day to be put in the bank.

4. At the end of each month, on the date designated by the pastor,

a social will be held at the church, and all who have banks will be asked to bring their banks to the social with whatever they have put in them. The banks will be opened by each captain and the amounts credited to the persons on his team.

5. In the event that a bankholder cannot attend the social, the captain will call for the bank, open it, and credit the amount therein to the holder.

6. The banks will then be resealed or new ones returned to the holders by the captains for another month.

7. The plan will be in operation for four months—May, June, July, August.

8. OTHER SUGGESTIONS—

You may invite relatives or friends to contribute to your bank if you wish.

If you do not care to use the bank, but wish to contribute the amount equal to the 4 months' pence (\$3.69), tell the captain of your group. It can be paid monthly or any time during the 4 months.

NOTE—If you feel that you cannot afford to put in the amount suggested—one cent per meal—but want to help, take the bank and put in what you can. Every little helps.

place, that that new life is going to express itself most truly in terms of what we call social service. It is going to work itself out in sounder justice, in a more complete giving on the part of individuals of what they have to the needs of the life about them, of a recognition of the demand that is on one in the presence of manifest need.

John takes his place at the fords of the Jordan where the great hosts of pilgrims cross over the sacred way from north to south toward Jerusalem. He is talking here to pilgrims who will spread the word he has to say, and it is not long until that earnestness of expressed conviction John has been showing at the fords bring crowds from every direction to hear him.

Down from the city come those who have been concerned with the forms of religion; down from the city come those who as soldiers have made use of the civic powers with which they have been entrusted to their own end; down from the city come those who with unseeing eyes have walked past the ragged poor in their haste to associate with the rich; and each in turn is caught by John's cry, "Great things are possible in this day." And they say to him, "What will we do?"

And John says to the soldier, use your strength to help and not to oppress, think of yourself in terms of a strong ministry to mankind. He says to the man who comes out of the temple and is concerned with its forms, think of religion in terms of life, of that which is within. He says to him who was two coats, there are many among you who have none at all, share, and share, and

share until the kingdom comes. You will see how thoroughly social is John's conception of religion.

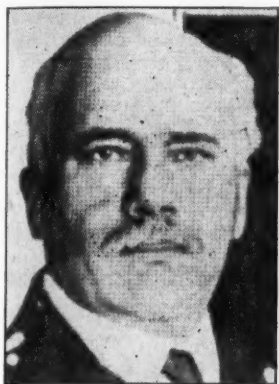
He finds religion expressing itself best in the terms of another earlier prophet who said: "What does the Lord require of you, sacrifice, and prayer, and rituals, and offerings? Not that. But do justice, and to love mercy, and to walk in the sacred places of life with God." He finds religion best described in the terms which the pious Pharisee would be ready to accept: "This is the one commandment, love God with all you have got, and your neighbor as yourself."

He was strong in his conviction he had upon him a mark that is altogether too rare in the lives of the rich. He was a man who recognized his own limitations, and was ready to accept them, even though his acceptance meant that he should some time take a second place. There isn't anything which suggests the greatness of John more clearly than his own insistent statement that "another shall come to make complete the thing I have suggested, and that when that other comes he will increase, but I shall decrease. I shall find myself not worthy to untie his shoe." Remember that he who says that has found the crowd about him eager to hear his words. They have travelled, some of them, a three days journey to hear what John has to say.

He is the kind of preacher who, if he were preaching in Denver would gather his congregation from Boston and New York, a man who recognizes his compelling power to bring people at that expense of time and distance to hear his word.

The North Bible and Character Charts

A Plan of Religious and Character Training



CHARLES M. SHELDON, D. D.
Preacher—Author

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MINNIE J. ELLET
Author—Temperance Worker

The Chart, "Be Ye Kind or Follow Jesus," is but 17x23 inches and is arranged in ten horizontal and six perpendicular columns, arranged as an interpretation of the Ten Commandments.

The Commandments are in the first column. Then follows: Jesus' illustrations and parables; the Beatitudes; the answers to temptations and problems asked of Him; His teaching of Prayer; and His explanations of the acts of His life;—all answered in Jesus' own words on how we may follow Him.

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BOOK BROADCASTINGS

What the Writers have to Offer

God

How Can We Find God? by Leslie D. Weatherhead. Fleming H. Revell Company. 156 pages. \$1.50.

This is the sixth book to appear in this country by that popular English minister. Dr. Weatherhead's subject is one question of increasing importance which we must face today. He is not interested in the philosophical theories about God, but in a clear and convincing manner, he has showed us that only by practicing the presence of God, by acts of imaginative faith, can we find him. He suggests that we may be hiding from God by turning our minds to what we may think the direct means of finding him but what in reality may only be taking us away from Him. In our intellectual attempts to find God we are ultimately driven to the question of surrendering our wills to him. Dr. Weatherhead believes that much of our misunderstanding about the finding of God is caused by our giving the wrong suggestions and methods in this search. He warns that there is a danger in searching for God in nature, in social relief work or even in a religious service of worship. Unless the starting point be an act of imaginative faith the searcher for God may look in vain. The thought that we cannot substitute anything for private religious devotion runs through the entire book. The author does not leave us with the starting point of self-surrender to God through faith. He describes several practical methods by which we may increase our faith and presence of God. We are reminded that this search of man for God is not one-sided affair. God is looking for man. But the discovery can only be made when man has opened certain closed doors to God.

The book leaves us with the feeling that we have experienced God and we have found the realities of the Christian life. It will be found of value not only to the minister who is looking for something to stimulate his religious thinking but also to the person who is seeking a practical way to find God. W. L. L.

God at Work, by William Adams Brown. Charles Scribner's Sons. 301 pages. \$2.50.

God at Work is a timely book. It was due in the religious world. It fits into the felt needs of an increasingly large number of people. It is time that the vogue of regarding the supernatural as "superstitions," to use the word of one of Dr. Brown's ministerial friends, should come to an end. We agree with the author's position that the supernatural is the basic conception of religion. To his mind the supernatural is God at work in the midst of our confusion and heartbreak of our time. "To believe in the supernatural in the religious sense is to express one's faith that there exists a supreme being with which man has to do." It is "the religious man's name for his experience of the Divine in its most direct and inti-

mate form." This may not suit the "respectable academic circles," but it is surely a faith that must be held if religion is to continue to exist in any vital form.

This definition of the supernatural determines Dr. Brown's purpose in writing the book. Obviously, he is not interested in the theoretical aspects of the subject. He discusses the supernatural in its bearing upon the personal religious life. His thesis is that "the future of the Church, if not of civilization itself, will depend upon our rediscovery, in the midst of the confusion and heartbreak of our time, of the living God at work."

Perhaps as good an insight into **God at Work** as can be given is in the last paragraph of the book: "We end where we began with the fact of God. God is the great reality that gives to all lesser realities their meaning and their glory. God is at once their Father and comrade, creator and teacher, redeemer and friend. God is the spring in which all enduring satisfactions have their source. God is the goal to which all high endeavor is directed. In his fellowship, even if we have not fully attained it, we may find assurance and peace. God the all-beautiful, God the all-righteous, God the all-loving—life-giver and joy-giver—is at once the author of our being and the home of our souls."

C. R. B.

The Holy Spirit: The Comforter, A Study of the Nature and Work of God The Holy Spirit, by Peter Green. Longmans, Green and Co. 124 pages. \$1.50.

The author is Canon of Manchester and Chaplain to the King. This book is a sequel of two earlier volumes. An account of the Holy Spirit's work in creation, regeneration, conversion and sanctification is given. Man's difficulties concerning the Holy Spirit are: (1) Man's experience of the Holy Spirit is not distinct from other persons of the trinity, (2) Belief in the Spirit as a Person is difficult, (3) Man's intellect or imagination is not helpful in making distinctions in the Persons of the Trinity, (4) New Testament and later writers make no distinction between the nature and work of the Three persons. We learn about God from (1) nature-natural sciences, (2) History of the race and nations, (3) Individual experience in others or in religious autobiographies. We learn about Christ (1) from Scriptures, (2) Church's doctrinal teaching, (3) works of Christian artists. Helps to know God the Father are (1) Teaching of God given by Christians and others, (2) Church's teaching, (3) The universe. From the study of the spirit as we know it in man we learn that the Spirit (1) is real, (2) is permanent and abiding, (3) uses matter, moulding it to the Spirit's needs, (4) is always active and creative. A philosophical explanation of the Holy Spirit in creation is given by the author. The Christian life can only be lived aright in communion with the fel-

lowship of believers, the church. The sacraments are but the outward and visible signs of that grace, channels through which our faith may ascend to God and His gifts descend to us. The church is preeminently the body in which the Spirit lives and moves, the organism to which the Spirit gives life. Divisions in the church hinder the Spirit's work. The church's work should be (1) Worship of God, (2) Evangelism, (3) Teaching, (4) Prophetic, (5) Living. Co-operation in the unity of the Spirit, holiness and Catholicity are requested of the church.

H. D. H.

Jesus Christ

The Life of Christ, by Vaughan Stock. Henry Holt, ix/230 pages. \$2.00.

Jesus the Unknown, by D. S. Merejkowski. Scribner's Sons. xv/445 pages. \$2.75.

Like the difference between day and night is the difference between these presentations of the life of our Lord. Mr. Stock has taken the text of the Gospels in the authorized version and arranged a chronological story of the life and work of our Lord. Hardly any verses from the Synoptics and a comparatively few from the Gospel according to St. John have been omitted. The composite story presents a continuum in reading which some folks, especially children, have difficulty in developing in reading the Bible itself. In this book you really read the Bible with transposed verses. The volume is also beautifully illuminated with eight excellent wood cuts by M. L. Weathered.

The second volume is done by the author of one of the most striking recent biographies, *Leonardo da Vinci*. In a most remarkable way Mr. Merejkowski also weaves many verses of scripture into his story, but in the large his work is a simple, popular, devotional presentation of the scriptural, critical-historical, and the traditional account of the life of the Christ. It is a most pleasing composite picture of our Lord. The text is fully annotated and the author shows familiarity with the finest critical sources. However, he has done no original research beyond Case, Warschauer, and Schweitzer.

Merejkowski's volume is divided into two parts, the first called *The Unknown Gospel* and the second bearing the title of the book. After the first five chapters dealing with the Gospel and the historicity of Jesus the author takes ten chapters on a detailed life study of our Lord. The early part of the book also includes the author's personal appraisal of the Bible and its worth.

Merejkowski is now a Russian exile living in Paris. He was educated at the University of St. Petersburg. Clergy and laity alike should profit from his attempt to apply his inimical style to the difficult subject of another life of Christ.

R. W. A.

The Person of Christ, by L. W. Grensted. Harper Brothers. 292 pages. \$3.00.

The Tragedy of Ineffective Prayer

The Commonplace Prodigal

By Allan Knight Chalmers

"Dr. Chalmers has put searching and penetrating thought and experience in readable and understandable terms. His religious experience has been shared by multitudes who would be heartened by his frank, honest story of it."

The Reverend Charles S. Macfarland

\$1.75

HENRY HOLT and COMPANY
One Park Avenue, New York

The aim of the "Library of Constructive Theology" is not to record the past history of beliefs, but rather to set forth the living issues of religion in the light of the modern appeal to experience. Professor L. W. Grensted, the latest contributor to this series, is closely associated with the work of the Oxford Group. He is not only Oriel Professor of Philosophy of the Christian Religion in the University of Oxford but also Canon Theologian of Liverpool.

Dr. Grensted's purpose, as he states it in the opening chapter, is to give some account of Jesus of Nazareth and of His impact upon human life. He assumes that since Jesus Christ refuses an interpretation in terms of the ordinary forces, laws and standards of the world, we must seek an interpretation of those forces, laws, and standards in terms of Jesus Christ. He finds the Church to embody all that we know of Jesus both externally and internally in three forms: (1) New Testament, (2) Creeds of the Church, and (3) Living tradition of worship and piety. Dr. Grensted recognizes the limitations of the orthodox dogma of the Person of Christ, as expressed in the statements of Nicaea and Chalcedon. The early Christians had transformed the conception of God but in working out this new conception, the Church made the mistake of caring too much for the fantasies of the world not known to Christ. He thinks that Greek philosophy clarified controversy at price of the confusing faith. Yet despite his attitude toward the Nicene and Chalcedonian orthodoxy, Grensted can say that he accepts the doctrine of Jesus Christ as one Person in two natures, not only as the traditional faith of the Church but also as true, "so far as any brief formula can contain truth." He also believes this Person is the Divine Person of the Son, the Logos, the second Person of the Trinity. He points out, however, that though we accept the for-

mula as true, we still have the task of interpretation.

How does he interpret it? The doctrine of the two natures in the one Person of Jesus Christ is primarily a practical maxim of Christian life. It is in the realm of experience that its interpretation lies. Although we can have no direct knowledge of its meaning as a description of the inner being of Jesus or of the second Person of the Trinity, Grensted believes the experience from which the doctrine sprang has a finality and absoluteness of character which seems incapable of further development in principle. In the same absoluteness stands the plain historical fact of Jesus. From this unity of Jesus Christ, he points out that there is no separation or confusion in the sphere of the practical reason whenever we follow the Jesus of faith. Whatever the speculative reason may make of the facts the practical one is plain. Jesus Christ is one Person in two natures. It is directly necessary to this unity that Jesus was and is a man. In Jesus individual manhood is fully revealed as the basis of human relationship. It is as perfect man that He shows what the relationship of man with man may be.

In the last place, since Christianity endorses man's quest for God, and in Christ sees God manifest, Grensted concludes that the initiative in the drama of salvation is of God and not of man. It gives neither rational coherence nor any assurance to conceive Jesus as a pioneer who had led men upwards and onwards nearer to the ideal. Such a view would leave us in the end without a God at all. He becomes a system of thought, or of values, or of standards of action. It is therefore in the active and concrete life of the Church and of the individual believer that the fullness of the significance of the Person of Christ is seen.

W. L. L.

Preachers and Preaching

The Shadow of the Broad Brim, by Richard. Ellsworth Day. Judson Press. 236 pages. \$1.50.

Charles H. Spurgeon was born at Kelvedon, Essex, England, on June 19, 1834. From earliest childhood he had a vision of the Christian ministry before him. He was but nineteen years old when he received the invitation to preach, as a candidate, in New Park Street Church, London. From that time on he was in public life. Almost immediately crowds pressed into the new church. Through successive changes and expansions it became "Spurgeon's Tabernacle," the history of which still lingers in the memory of all Christian people.

This book is more of an appreciation of the man than a biography. Dr. Day has sought to show the soul of the great preacher. This it does in a satisfactory way. Spurgeon is one of the men who defy understanding. We seek to find the cause of his tremendous success as a Gospel preacher. But in the end we have to accept the verdict that he was great because he let God use him.

He preached, baptized, directed and builded as a Christian minister yet never accepted ordination. The author of this volume considers him the last of the puritans. That may be a good characterization of the man.

W. H. L.

• COKESBURY •

The Beloved Physician of Teheran

ISAAC MALEK YONAN

This utterly fascinating life-story writes a new chapter in the progress of Christianity in the hot bed of Islam in our century. How Sa'eed, child prodigy of Mohammedanism, is led to Christ, breaks with his Kurdish environment, and becomes Dr. S'eed, Beloved Physician of Teheran, is a romance of charm and challenge. "It is not yet time to write *Ichabod* above the structure of foreign missions. This life-book must surely serve to re-inspire flagging conviction and courage."—Dr. Roy Ewing Vale.

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The World Misison of the Christian Religion

WADE CRAWFORD BARCLAY

This new book, written out of the rich background of one of America's great leaders in religious education, shows that Christianity is humanity's greatest need at home and abroad. He clearly paints the Christian basis of meeting the local, national, and international issues which frequently seem so overwhelming as to make individual or group effort unavailing—a state of mind infecting the blood stream of a large segment of Christianity today. Dr. Barclay gives a good book for careful study by preachers, teachers, and group leaders.

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WHAT MEN ARE ASKING

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At the Better Bookshops

THE ABINGDON PRESS

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Passing on the Torch and Other Sermons, by A. T. Robertson. Fleming H. Revell Company, New York. 192 pages. \$1.75.

Sermons are a means of self-expression as well as of social impression, and, while it is the everlasting gospel that is expounded, the preacher in some true sense preaches himself as he unfolds truth. This volume of sermons by Dr. A. T. Robertson, professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky, fairly represents his message for many years as a minister of Jesus Christ. In his own view his function as a preacher takes precedence of his service, which has been marked, as a Seminary teacher. He estimates that while his influence has been exerted mainly through his students, he has himself preached several thousand times. These discourses are chiefly exegetical, but a few are explanatory of Bible characters. The treatment is able, scholarly, clear and in good taste. The sermons are unique in expository value. The author is intent on bringing out the full significance of the Scripture story.

As one reads a full scriptural interpretation unfolds itself. C. A. S. D.

Christ's Ministry and Passion in Art, by Harold Francis Branch. H. M. Shelley. 176 pages. \$1.75.

This book is a series of fifteen sermons preached in the author's own church. The sermons were received with much interest on the part of the writer's congregation as well as by delegates from art circles and committees. Small pictures were handed to the congregation to be taken home after the service. Many of these were framed and daily preached sermons. Many other ministers have used this idea successfully. The pictures used are the world's masterpieces of religious art and those best known to the average congregation. The following fifteen pictures form the basis of the sermons: Hofmann's—"Christ and The Rich Young Ruler," "Christ Teaching From a Boat," "The Temptation"; Plockhorst's—"The Flight Into Egypt," "The Good Shepherd," "Christ Walking on the Water," "Christ's Triumphal Entry Into Jerusalem," "He is Risen"; Zimmerman's—"Christ and the Fisherman"; Hunt's—"The Light of the World"; Millet's—"The Angelus"; Da Vinci's—"The Last Supper"; Munkacsy's—"Christ Before Pilate," "The Crucifixion"; Rubens—"The Descent from the Cross".

Sermons On Great Paintings, by Harold F. Branch. Shelley. 237 pages. \$2.00. The success of the 15 picture sermons—"Christ's Ministry and Passion in Art" encouraged the author to publish this second book of sermons on art. It also contains 15 sermons based on pictures painted by consecrated artists. With his deep appreciation of art, Dr. Branch has given new significance to the great religious truths portrayed by these artists. It enables the minister to make use of the psychological fact accepted by all educators that the widest gateway to knowledge is through the eye. The following pictures are interpreted: Hofmann's—"The Christ," "The Sermon On the Mount," "Christ and the Woman of Samaria," "Christ In Gethsemane," "Christ Taken Captive," "Easter Morning," "The Ascension"; Raphael's—"The Sistine Madonna," "The Transfigura-

tion"; Fra Angelico's—"The Annunciation to Mary"; Lerolle's—"The Arrival of The Shepherds"; Piombo's—"The Raising of Lazarus"; Plockhorst's—"Christ Blessing Little Children"; Kirchbach's—"Casting Out the Money Changers"; Beraud's—"The Road to Calvary".

Religious Picture Sermons, by Harold F. Branch. Shelley. 250 pages. \$2.00.

This book also contains 15 sermons on religious art. The pictures considered in this third book are: Hofmann's—"Jesus In The Temple with the Doctors," "Christ Raising the Daughter of Jairus," "The Omnipresence of Christ"; Dore's—"The Rich Men and Lazarus," "Pilate's Wife's Dream," "Christ Leaving the Praetorium"; Calderon's—"Ruth and Naomi"; Raphael's—"Moses Presenting the Law to the People"; Hovenden's—"Breaking Home Ties"; Eastlake's—"Christ Lamenting Over Jerusalem"; Rembrandt's—"Pilate Washing His Hands"; Munkacsy's—"Ecce Homo"; Rubens—"The Elevation of the Cross"; Burnand's—"The Two Disciples Running"; Schonherr's—"Touch Me Not".

In all these books Dr. Branch's life study of art manifests itself in his minute interpretations of what is found in each picture. It enables him to sound the spiritual depths of the artist's soul. In all three books, each sermon is developed in the following manner—scripture lessons, text, a short account of the artist's life, technique of the picture, its history and interpretation—all these are to be found.

Pictures (8x11) used as a basis of these sermons may be purchased from the publisher for \$1.50 per 100, plus postage. H. D. H.

Ministers' Publications

The editor of *Church Management* receives during the year a considerable number of volumes of sermons published locally by minister readers. These are not offered for sale in the usual trade sense and previously have not been acknowledged in *Church Management*. We think that it might offer a good service to list such booklets here from month to month. In sending in any of your publications it would be well to give a price at which other ministers might purchase the material from you if they desired.

Here are several which have come in during the past month:

"**They Twain Shall Be One**," by Paul Levi Foulk, Trinity Lutheran Church, Altoona, Pennsylvania. 35c.

In an attractive little booklet this pastor has placed a series of splendid sermons dealing with marriage and the home. One edition of the booklet contains a wedding certificate which is filled out and given couples he unites in marriage. To add to the souvenir value he has placed a good halftone of himself in as a frontispiece. It is a unique idea and worth while.

A New Year or Just Another Year, by Allen R. Huber, First Christian Church, Frankfort, Indiana. 30c.

Here are ten sermons by the popular pastor of the First Christian Church, Frankfort, Indiana. The first one has New Year's as its theme; the last one is a Christmas sermon. The covers are printed but the inside pages are repro-

duced on the mimeograph. It is a good job, too. This may interest other ministers interested in an inexpensive way of reproducing their sermons for distribution to an appreciative audience.

The Profitable Bible and Aids to Bible Study, by Will H. Houghton. Calvary Baptist Church, New York. 15 cents.

Problems of Youth, by Will H. Houghton. Calvary Baptist Church, New York. 15 cents.

These two publications belong in a series known as "The Pocket Pulpit," issued by Calvary Baptist Church, New York City. They consist of sermons preached by the pastor, Will H. Houghton. In addition to the sermonic material other matter helps to make the booklets valuable. For instance the "Problems of Youth" booklet lists the following table of contents: How Shall I Live? How Shall I Think? How Shall I Love? How to Become a Christian? and How to be a Successful Christian? They offer practical help to ministers and others who are seeking guidance in their work of leadership and evangelism.

Helps for Living

Dare To Live, by Gerald Breitigam. Falcon Press. 229 pages. \$2.00.

The author, who is feature editor of the *New York World-Telegram*, wrote this book to help people find a purpose in life and evolve a pattern for living. We are advised to live for worthy and moral purposes in addition to the cultivation, development and perfecting of our aptitudes. Personality is the sum total of man. Man then directs his destiny through the development of his personality. Self-mastery is secured through the education of the intellect and the formation of character. We learn that ownership becomes the measure of financial power while possession measures the capacity of enjoyment. Standards or methods suggested for determining right from wrong are—The Golden Rule, Lives of our past great figures, Test of publicity, Test of freedom, Test of disinterestedness. Thinking things through to their conclusion is advised as one mentally wrestles with his daily problems.

Two principles are announced as helpful in energizing oneself—Set down on paper how you spent the day and how much time was wasted. Then seek to eliminate the waste in helpful pursuits. In learning about himself through analysis one discovers his handicaps, equipment, etc. The challenge of the new leisure and its possibilities for human development and improvement are pictured very vividly. The pitfalls of work and play are told and a counterbalance is advised. Four methods or means of overcoming human inertia are suggested: Do not gorge, Be true to yourself, Do not be discouraged by slow progress, Do not attempt the impossible. Rules to follow in order to acquire proper equipment are: Follow your bent, Follow a logical progression, Do not let financial reward influence you too much, Provide for counterbalances.

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suggestively treated as needing cultivation. Self-expression or learning how to express ourselves well is urged. The basis of judgment of another is on the basis of individuality so women are thus placed on an equality with men. The common virtues have a value and they should be cultivated in order to enrich and enhance life. The author speaks of his consciousness of an inner force of reservoir of power within him that is greater than himself.

H. D. H.

How to Succeed in Life, by Grenville Kleiser. Funk & Wagnalls Co. 330 pages. \$2.00.

In this book the reader finds a series of essays on the basic factors involved in successful living, including sleeping, eating, thinking, planning, working, serving, and doing. The chapters dealing with the physical factors involved appeal to one as being the strongest. As a whole, the presentation is not to be characterized as a contribution of new data, but rather a fresh presentation of the best materials available. The value of the book lies in that these materials are here marshalled together in convenient form so that their relation to the subject of successful living can be seen.

This is the sort of book that a minis-

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ter will like to have handy, not so much for his own edification, though everyone does well to read a book along this line occasionally, but to pass on to young high school seniors and college freshmen. It differs from many books along this line in that its thesis is not so much a high-powered philosophy of success as it is a method of doing well those things in the general business of living which together form a minimum of requirement in the achievement of success.

The book is leisurely and enjoyably written and the reader finds himself absorbing its atmosphere. S. L.

The Sermon on the Mount. Augsburg Publishing Company. 25c.

Look to Jesus. Augsburg Publishing Company. 25c.

Words of Comfort. Augsburg Publishing Company. 25c.

Jesus in Prayer. Augsburg Publishing Company. 25c.

Ministers who are looking for gift books would do well to consider these attractive little volumes. They are admirably adapted for that purpose. They are made of uniform size, 4x6 inches. The binding is a flexible imitation leather with a pebble grain. On the front cover of each is pasted a suitable scriptural picture in full colors.

The Sermon on the Mount contains the sermon as reproduced from the fifth, sixth and seventh chapters of Matthew. **Look to Jesus** is a book of daily devotions for one month. **Words of Comfort** contains selections from the Scriptures appropriate for those who mourn. **Jesus in Prayer** is a unique little volume telling when and how Jesus prayed.

It would be worth your while to invest in a set and keep them in mind when gift books are desired. The beauty of craftsmanship will add to their appeal. W. H. L.

Various Topics

Reflections on the End of an Era, by Reinhold Niebuhr. Charles Scribner's Sons. 302 pages. \$2.00.

The first impression upon laying down this book is one of bewilderment. Readers of Niebuhr always find him startling and probably rarely find themselves in complete agreement. This latest volume from his pen is the clearest and most absorbing book that he has written. He marches on with a terrific force. The reader will do well to remember as he

ponders these pages that Niebuhr conceives it as his business, like that of all who would preach the Gospel, to keep his own mind sensitive to real values and loyal to whatever absolute he can conceive. The very core of religion, he says, is a yearning after the absolute. It is likewise his business to stab the rest of us awake to the meaning of the age in which we live.

We are living in a civilization under a system that has outlived its usefulness. The present situation perfectly illustrates "the pathetic inability of senile social systems to mend the error of their ways". All expedients fails because the difficulty is not merely functional and subject to tinkering, but rather, the trouble is organic. The very character of the system insures plentiful production but cannot provide adequate distribution. The situation demands the surgery of sacrifice of the rights of ownership which are the basis of our present social power and that is too much to expect of the ruling class; therefore class struggle is inevitable. Capitalism can exist "only by attempting to universalize itself but it can live healthily only as long as it fails to do so."

Much of the optimism of the idealists is delusion and the philosophy of liberalism is delusion. Progress which has held out such confident hopes is a myth. It is breaking down before our eyes. The difficulty is that whatever the basis of civilization we shall always have the same human nature which is now destroying civilization to deal with. Thus he gives us in terms of a biting cynicism, if you wish to call it such, a terrific psychoanalysis of society.

Dr. Niebuhr comes to the point of his books in his reference to the doctrine of grace. His prophetic instinct calls for social radicalism of the most radical sort, but for religious conservatism. However the social order may be changed the essential task is the change in man himself. The kingdom of God will not come by the goodness of loving men, but by the grace of God, he says, but what he seems to mean is that by the grace of God mankind will become more loving and through the power of God's grace in him there will be hope for society. An adequate philosophy of history may be a mythology rather than a philosophy. Christian sects made up from the disinherited have always ex-

pressed their hope in apocalyptic terms, seeing history itself redeemed. And this process is accomplished not by man but by the grace of God. Man can be reconciled to life by this religion which is a revelation of grace. Thus religion becomes the only source of happy living. All men who live with any degree of serenity live by some assurance of grace. "Pure religion is . . . at the same time the

Arabia and the Bible, by James A. Montgomery. University of Pennsylvania Press. viii/207 pages. \$2.00.

Dr. Montgomery has done for students of the Bible a very practical service in meeting in the compass of a single small volume the salient material on the relation of Arabia to the Bible. Comparatively little has been done in this field in English. Professor Montgomery has searched all this material, also gleaned the best matter from all publications in other languages, and most important of all has lived in Arabia on the very ground of which he writes.

This material was first assembled for the Haskell Lectures at Oberlin. Students of Dr. Montgomery have always known him as a gentleman and a scholar. First acquaintance assures one of the former, and the more one studies with him or his works the more he is assured of his scholarship. At present the author of *Arabia and the Bible* is professor of Old Testament Literature and Language in the Divinity School of the Protestant Episcopal Church in Philadelphia and at the same time, professor of Hebrew and Aramaic in the University of Pennsylvania.

This volume discusses the geographical and social background of Arabia and the Arabs, their place in the Bible, shows their relation to their cousins, the Hebrews, and concludes with a splendid appreciation of the contribution of Arabia to the history and culture of Palestine.

For further research the book has been very carefully annotated and is also carefully indexed. A rather unusual example of book making is the display of a map of Arabia on the inner sides of the covers. R. W. A.

Educate for Total Abstinence, by Ada Rose Demerest. Standard Publishing Company. 94 pages. Cloth \$1.00; paper 60c.

The new literature on temperance education is already on its way. This volume is the result of action on the part of the Pasadena, California, Council of Religious Education. It is not bulky but contains some fine, well balanced material for the promotion of the idea. There are several chapters on the result of alcohol on personal efficiency. Follows a splendid group of worship services. Then comes some project enterprises to further enforce the lessons. There are several good stories, ancient and modern. The book is concluded with a good reference list of temperance sources and some of the best hymns for your education.

There is no question but that the churches must get busy with the educational material. This volume makes progress in the right direction. W. H. L.

• THE CHURCH LAWYER •

Physical And Spiritual Healing Distinguished

By Arthur L. H. Street

A MINISTER of the Church of the Illumination, a denomination having a church in Seattle, failed to exonerate himself of a charge of practicing medicine without a license, in the recent case of *State v. Verbon*, 8 Pac. 2d, 1083, decided by the Washington Supreme Court.

The prosecution followed death of a woman whom he had treated for cancer for two or three months. The evidence showed that defendant had prescribed and furnished medicine.

The tenets and teachings of his church, as testified to by him, tersely stated are: "We believe that there is a purpose for our existence on earth, and that this soul or divine spark which is the soul in the human body, is there for a purpose. The body is a sort of specialized soil to receive it, in which it grows and develops; consequently, the body should be kept in perfect condition; consequently, through our teachings we always have held forward the healing of the ailing and the sick and bringing them to bodily perfection. We believe in the fourfold development; that is, taking care of the body, mind, spirit and the soul."

And, further, according to his testimony, that the bringing of the body to a normal or natural condition has to do with the spiritual side of the church, that "one is interwoven with the other"; and that according to the teaching and literature of his church he prepared, or procured from others, the articles administered to the patient in this case, which articles he claimed were not drugs but "concentrates" of vegetables or herbs to be used and were used as a diet or food to supply elements deficient in the body of the patient. In corroboration of appellant's claims for the teachings of his church the secretary of his church in Seattle testified that: "It is one of the beliefs and teachings of the church that the pastor should aid and assist as a matter of diet and health and Christian obligation to his church, those that are sick or in such abnormal physical condition that they need assistance."

Answering a contention that exercise of religious freedom was a constitutional bar to this prosecution, the Supreme Court said, in part:

"Sight must not be lost of the difference between the exercise of religious belief and the practice of medicine. The enforcement of reasonable and necessary regulations in the practice of medicine, so commonly provided for in the statutes of the different states enacted under the general police power as essential in the preservation of the public health and general welfare, must not be taken to be violative of this provision of the Constitution. The test is, not that a drug may be administered without harm in a given case, but that the practice of prescribing and administering drugs must be left to those whose qualifications and training, according to the standards fixed by the statute, prepare them for that service.

"In *People v. Vogelgesang*, 221 N. Y. 290, 116 N. E. 977, 978, the Court of Appeals of New York in an opinion on this subject, written by a judge just now appointed to the Supreme Court of the United States [Judge Cardozo], said: 'The statute prohibits the practice of medicine without a license, but excepts from its prohibition 'the practice of the religious tenets of any church.' . . . We held in *People v. Cole*, 219 N. Y. 98, 113 N. E. 790 [L. R. A. 1917C, 816], that the exception protected the practitioners of Christian Science, who taught as part of their religion the healing power of mind. Even then we said that there were times when the question of their good faith must be submitted to a jury. But things were done by this defendant which no good faith could justify. He combined faith with patent medicine. If he invoked the power of spirit, he did not forget to prescribe his drugs. 'It is beyond all question or dispute,' said Voltaire, 'that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic.' . . . The law, in its protection



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of believers, has other cures in mind. The tenets to which it accords freedom, alike of practice and of profession, are not merely the tenets, but the religious tenets, of a church. The profession and practice of the religion must be itself the cure. The sufferer's mind must be brought into submission to the infinite mind, and in this must be the healing. The operation of the power of spirit must be, not indirect and remote, but direct and immediate. If that were not so, a body of men who claimed divine inspiration might prescribe drugs and perform surgical operations under cover of the law. While the healer inculcates the faith of the church as a method of healing, he is immune. When he goes beyond that, puts his spiritual agencies aside, and takes up the agencies of the flesh, his immunity ceases. He is then competing with physicians on their own ground, using the same instrumentalities, and arrogating to himself the right to pursue the same methods, without the same training."

Unexplored Areas

In the attics of our old homes some of us have discovered atlases and textbooks which our parents or grandparents studied before Stanley or Livingstone ever crossed Africa, showing vast sections of the Dark Continent marked "unexplored." Since we first saw those maps some of us have climbed hills and sailed up the rivers in those very sections of Africa which were marked "unexplored" in the geographies that our parents studied. In like manner, since our

fathers and mothers or our grandparents left the schoolroom we have been called to explore realms in the dark continents of human life that only recently were marked "unexplored" and were considered impenetrable. In recent times the Stanleys, the Livingstones, the Amundsens, the Pearys and Byrds of astronomy, geography, biology, chemistry, physics, sociology, psychology, politics, economics, morals and religion have returned from tours of exploration with a vast knowledge of areas that hitherto had been seen only from afar.

Political, racial, moral, and economic areas are now the jungles that must be freed of all the brute forces of destruction that imperil mankind.

James H. Franklin in *The Never Failing Light*; Missionary Education Movement.

AWAY WITH WAR

Away with war—
That demon fore.
Away with greed,
And fear and hate.

Away with thoughts,
Of future war.
Away with plans,
To rob and kill.

Away with war,
Inhuman thing,
A monstrous beast,
Midst men on earth.

Away with war,
Gross cruelty,
Huge selfishness,
A gory shame.

—G. Rehnstrom.

VISUAL AID MATERIAL

It is probable that more constructive work in the use of Visual Aids has been done by the Presbyterian Church in the U. S. A. than by any single denomination. At present, through the Publication Department of its Board of Christian Education, more than eighty reels of motion pictures are made available to Presbyterian churches and others. Film libraries are maintained in Philadelphia and San Francisco.

In the past five years the Presbyterian Board of Christian Education has done much work of an experimental character, in order to determine the most effective method of using motion pictures as an aid. It has been clearly felt from the beginning that pictures should not supplant the spoken message. A technique for the correlation of slides and motion picture films was evolved. The results of these studies were set down in Mr. H. Paul Janes' books, *Screen and Projector in Christian Education*, Westminster Press, 50 cents and in the mimeographed bulletin, "How To Use Projected Pictures in Worship," Westminster Press, 50 cents. The pitfalls to be avoided are pointed out in these publications, and the bulletin contains detailed instructions for the conduct of the service in which motion pictures, stereopticon slides, and reproduced sound are used.

One of the almost insurmountable difficulties in connection with church use of films has been in the fact that until recently only a limited number of films has been made available built for church use and not primarily for entertainment. However, the Religious Motion Picture Foundation has produced more than 80 different reels, and in all probability will make more as the increased use of pictures by churches becomes a fact.

Sixteen millimeter films have proven by far the most popular for church use. Fire insurance restrictions do not apply. Fire-proof booths are unnecessary because 16mm films are non-inflammable. Sixteen millimeter motion picture projectors are now available with lamps of 500-watt and 750-watt capacity, which provide sufficiently strong light for throws of 100 feet or more. This amount of light is ample for large auditoriums. However, most films produced by the Religious Motion Picture Foundation are at present available both on 35mm and 16mm stock, so that those churches which are equipped to show 35mm films may use them if they prefer.

If you are interested in available films and information about the use of pictures in services of worship drop a line of inquiry to *Church Management*. Your inquiry will be forwarded to source of information and interesting literature sent you.

We must learn to think, feel, plan and act in world terms; that is the price of our salvation if we would be saved from the scourge of war.—*The Rt. Hon. Arthur Henderson.*

Disrespect of our system of government and of our courts is bred far more by lawyers who dedicate their legal talents and training to getting criminals free of the results of their crime than by the dissemination of communistic propaganda from Moscow.—*Dr. Daniel L. Marsh, President of Boston University.*

What Does The Modern Church Most Need?

An Interview With Lynn Harold Hough

By A. Ritchie Low, Johnson, Vermont

IF you were asked to name what in your opinion is most needed in the modern church what reply would you make? The other day I put the question to Dr. Hough. This versatile preacher does considerable traveling and is in constant contact with the churches almost from coast to coast. It seemed to me that he ought to be able to throw some light upon it.

Drew University's professor of homiletics, though, was not quite so certain. He intimated that I had asked a pretty large question. He did think, however, that the great need in the modern church is the building up of the spiritual life of the people. Dr. Hough believes in the social gospel. He does not believe in one that is selfishly individualistic. Man has a body as well as a soul. Just the same, he thinks one can go to the other extreme and make social action a substitute for spiritual life. It is not a question, in his opinion, of this or that but rather a case of this and that. We have need of both. Right now, however, we would do well to emphasize strongly the building up of the spiritual lives of our people.

Do humanists have a gospel to offer the modern man? The doctor doubts it. In fact I found him lukewarm about the whole humanist movement. He dismissed it rather lightly and regarded it more or less as a fly-by-night affair. Dr. Hough deeply regrets that an otherwise good word has been given a connotation that does not befit it. The real humanist, he went on to say, is also a theist. Is it possible to be the two at the same time? Certainly, replies our friend from Drew. Erasmus, for example, was both and there were others that might be mentioned. And by the way, speaking of this movement which seems to have made considerable headway in both the Universalist and Unitarian denominations, if you are interested in getting his viewpoint on the whole issue read his "Evangelical Humanism." It is distinctly worth while.

Stresses Fatherhood

"What are you emphasizing in your preaching these days?"

"Weren't you in church last Sunday?" he asked. I replied that I was. I happened to be vacationing in Toronto and went to hear him preach. "Well, then,"

said the homiletical professor, "I tried to emphasize in that discourse what I think needs to be stressed nowadays."

The theme was "God's Quest For Man." We hear a great deal, said Dr. Hough, about man's quest for God and it is the right that we should. We hear far too little, however, about God's quest for man. The Old Testament, he went on to say, had much to say about the Father's solicitude for his children, about God's care for the sons of men. God searched out Adam, he searched out Moses, he spoke to Jacob through a dream, he called Samuel while he was yet a child. God, said the preacher, is always on the quest for man.

He said in this sermon precisely some of the things that Karl Barth has been saying in his books. Was he, too, a Barthian? "No," said he, "I am not exactly what you might call a Barthian, but I do believe that the German theologian has a message to which we would do well to give heed. At least there is this much to be said for his movement: it faces reality."

I noticed, as I listened to this preacher, that he uses no notes. I was interested to find out his method of pulpit preparation. Did he write out his sermons and then memorize them? Did he prepare from week to week or had he a dozen discourses in the course of preparation?

Uses No Notes

He told me he usually prepares an outline of what he wants to say but does not take it into the pulpit with him. Ordinarily he does not write out his sermons in full. He does so much literary work, both in the way of articles and books, that he thinks his style is adequately taken care of. While the average preacher writes out his sermon before he delivers it, Dr. Hough tells me that he occasionally writes it out after it is preached!

Why is expository preaching unpopular in this country? In the British Isles most of the preachers are expository preachers. Dr. Hough is of the opinion that it is far more unpopular with ministers than with the average church member. He attributes this to the fact that, on the whole, the American clergy are more interested in ideas than in Biblical roots. Over here

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we do not seem to acquire the habit of brooding over the Books of the Bible, as do Scottish pulpитеers, for example. A thorough knowledge of the Scriptures, states Dr. Hough, gives one an organic view of life and enlarges one's globe of thought.

You have heard certain prominent ministers referred to as being readers of a book a day. So have I. And usually, included in the list, has been our friend from Drew. "Do you plead guilty?" I asked him. He smiled. "My friend," said Hough, "it isn't the number of books one reads but their quality that really matters." Recently he had been reading a very profound book on modern science. Had he gone through it in a single morning? By no means. Indeed, he had given several days to its perusal and the end was not yet! While he doesn't keep track of the number of books he reads he thought that about fifty a year would be about his average. Between you and me, since I read that many myself I began to take courage!

Reads Any Time

Where does the doctor do his reading? Anywhere. At home, in his study, at the office; wherever an opportunity affords. When? Almost any time. For example, while filling some preaching engagements in England some time ago,

for some reason or other, he would wake up in the wee sma' hours of the morning, say about two o'clock. On such occasions he told me he would switch on the light and pick up a book from a near-by table. Once in a while he would read a book almost through before putting out the light and going back to sleep. Indeed, on one occasion he went through one from cover to cover—Russell's *For Sinners Only*, I think it was.

Usually though, Dr. Hough does most of his reading in the morning and only occasionally in the afternoons. Being a bachelor he is fortunate in one respect. He is seldom disturbed during study hours. He knows nothing of being addicted to constant interruptions. He has no wife to call him forth to go down to the corner grocery for provisions for the dinner hour. He is never asked to slip down to the butcher's to purchase a pound of steak and a bottle of sauce. He knows nothing of such interruptions. I have the notion that some of you men do.

Speaking of reading, the doctor thought that the American clergy ought to be familiar with outstanding British religious journals. I asked that he suggest a few. He named the *British Weekly*, *Public Opinion* and the *Congregational Quarterly*. Many of his articles, I learned, are appearing in the pages of these magazines. The constant read-

ing of such periodicals, he believes, does much to enrich one's ministry and to expand his mental horizons.

You recall that prior to going to Drew University, Dr. Hough was minister of several large city churches. What importance, I asked him, did he attach to pastoral contacts? To what extent did he visit his numerous parishioners? He replied that, while he was not able to visit each home individually, he had a great many contacts with his people. Occasionally, for example, he would write a personal letter to the officials of his church. When he returned from preaching engagements in Europe he sometimes sat down and wrote out the most interesting things he saw and heard and send them to his parishioners through the mail.

Always Available

He made it known through the Sunday bulletin that he was available at all times both at his office and his study. Those who wished to see him privately were urged to come to either place. Dr. Hough explained that while he made it a rule to call upon the sick and aged, the visitation of the parish was done largely by his two assistants. But please bear in mind that his church usually included over two thousand members!

A question I have often asked myself is this: To what extent should the clergy participate in civic and politi-

Commissioning Service for the Every Member Canvass

By Victor E. Beck

Dear Friends in Christ:

You have been chosen for the very important duty of carrying out the Every Member Canvass in this congregation this year. By your presence here at the altar you are also signifying your willingness to do your part in that work.

May God bless your efforts, as you go forth in this service for His Kingdom! May He grant you courage to bring to each member the challenge of his responsibility to his Lord and Saviour. God prosper you, so that your errand shall meet with the fullest measure of success, unto the greater glory of God! Amen. Let us pray:

Heavenly Father, we come before Thee in praise and thanksgiving, mindful of the fact that Thou art the Giver of all good gifts. Thou art the Creator and Sustainer of all things. It is in Thee we live and move and have our being. It is by Thy hand that we are fed, because the eyes of all wait for Thee, and Thou givest them food in due season.

It is also through Thy love that we are redeemed, for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

It is through the love of that Saviour that we have a heavenly hope, for He

has brought life and immortality to light. He has pointed the way to the mansions above, and has gone to prepare a place for us.

We worship and adore Thee today as we meet in Thy Sanctuary. We praise Thee for Thy wonderful greatness and majesty. We bless Thy holy name for Thy goodness and love. We thank Thee for the heavenly hope.

We thank Thee for the Church of Jesus Christ, where the Word of God is taught in its truth and purity, and where the Sacraments are administered according to the Word and institution of Christ.

We pray Thee, our Heavenly Father, that Thou wouldst make us worthy members of Thy Church, who by word and deed glorify Thy name. Breathe into our souls a fervent love for the things of Thy Church, and inspire the hearts of Thy people with the true joy of giving of their substance for her support.

Speed, O Lord, with joy and urgency the feet of them that go about the business of Thy Kingdom this day, and grant that by a cheerful response we may make the task of these Thy servants light and profitable. Prosper us in every good work. "And let the favor of the Lord God be upon us! and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!" Amen.

The Lord's Prayer.

The Benediction.

cal affairs? I submitted it to our friend from Drew. The main business of the preacher, in his estimation, is to impart the Christian interpretation of life. The man who stands in the modern pulpit must have a keen sense of central values. While he did not think it wise for a minister to dabble in this and that, nevertheless when a moral issue is involved then he dare not keep silent. If you are alert they become part of you, he thought.

While we talked together I recalled the days when, almost single handed, this good brother fought the Ku Klux Klan and all that it stood for. No one would have criticized him had he stood aloof. Many other prominent preachers did. But he threw himself into the fight for fair play for the Jew and Roman Catholic. It was just like him to do a thing like that. Later on, you remember, one of the important Catholic universities gave him an honorary degree. He is one of the very few Protestant clergy who have been so honored.

Is the influence of the churches increasing or decreasing in national affairs? Some answer this question in the affirmative and say that nowadays the churches are wielding more influence than at any time in their history. Others, however, contend that the opposite is true. As for our brother from Madison he is inclined to agree with the former group.

Churches Touch Life

"On the whole," remarked Dr. Hough,

"I believe that today the churches are much nearer the actualities of life. While the increased influence of the churches can be seen it cannot, however, be tabulated. More than ever before are the American clergy trying to make the Kingdom of God the Kingdom of Good."

Nowadays we hear a great deal about the necessity of adequate preparation for the work of the modern ministry. All over the land theological seminaries are raising the standards for admission. Because he is himself a member of an important seminary faculty I asked him what he considered an adequate intellectual equipment.

He thought that every minister should possess what he calls a continuity of Christian thought. In order to have such, it goes without saying that one must have a thorough grounding in what is essential. Dr. Hough thinks that the reason why the churches repeat the mistakes of the past is perhaps due to the unfamiliarity of the clergy with what has gone on before. There is the Humanist movement, for example, to which I have already referred. Some preachers took it up as though it were some new thing. Had they been acquainted with the main streams of history they would have recognized it for what it is. Dr. Hough insisted that one cannot understand the present without a knowledge of the past.

My next question had to do with the

(Now turn to page 494)

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Bertha Conde in *Spiritual Adventures in Social Relations*; Cokesbury Press.

MISSING THE MARK OF LIFE

I had a roommate in college whose chief purpose was to study, so he gathered all the needed equipment. He procured a large comfortable chair that was thought to be good for study. He got study slippers and a lounging jacket. A book rest was fastened to the arm of the chair to hold the book at the right angle before his eyes. A special lamp was installed and eyeshade, pencils, paper, and revolving bookcase. He would come into the room after the evening meal, take off his coat and put on the jacket, take off his shoes and slip into the slippers, adjust the study lamp, put his book on the book rest, recline in the comfortable chair with his eyeshade over his eyes, and, when everything was perfectly adjusted, he would go to sleep. That is the parable to many a life. So much time is spent in getting ready to live that living is never achieved. The mounting complexities of the world will strangle the purpose of a lifetime if it is not guarded from them.

Henry Nelson Wieman in *The Issues of Life*; The Abingdon Press.

SOFT RELIGION

Christianity thus can be set forth so that it appeals to and brings out our softness. There are doubtless members of this congregation who wish that I would preach more consoling and comfortable sermons. Well, years ago, I did preach a sweet, consoling sermon. The text was "Lord, thou hast been our dwelling-place in all generations." The sermon was about God's being our home and about the lovely and comfortable ministries characteristic of a home that spiritually come to us from God, until we all go back to him as our eternal



Paul F. Boller

We search the world for truth; we cull

The good, the pure, the beautiful
From graven stone and written scroll
And all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read!

—Whittier.

home. It was a sweet sermon. I remember one man who specially liked it. He liked it so much that he had to have a copy of it so that he might read it over and over again. Yet inside of a year it was discovered that all the time he had been gambling in speculative stocks, stealing his business firm's money to make up the losses, and falsifying his accounts. Since then I have been afraid of sermons which are too sweet and of people who like sweet sermons too much. Indeed, after many years in the Christian ministry I offer this generalization: whenever you find anybody clamoring for a type of Christianity which is merely sweet and consoling, you are dealing with somebody in process of moral deterioration.

Harry Emerson Fosdick in *The Hope of the World*; Harper & Brothers.

THE ATTITUDE OF COCKSURENESS

But perhaps the greatest source of difficulty in human relationships is the attitude of cocksureness. How annoyed we are when we meet some one who acts and talks as though he could tell us everything and we could tell him nothing! How swiftly his "know-it-all" bearing rouses our antagonism! During the most crucial period in the Civil War, when Lee's troops were invading Pennsylvania, a cocksure civilian in Philadelphia telegraphed General Halleck in Washington offering his services as commander-in-chief of the Federal forces. He implied he could win the war in a week of he were only given the chance. General Halleck sent him this grim reply. "We already have five times

as many Generals as we want, but we are greatly in need of private soldiers. Anyone volunteering in that capacity will be very welcome. What do you say?" What a misfortune it would have been to live near that conceited Philadelphian! Had he really gone to the front his neighbors would have been overjoyed.

James Gordon Gilkey in *Managing One's Self*; The Macmillan Company.

THE SPIRIT OF THE MASTER

Mr. Moody was taken to task by one of his conservative supporters. "How can you invite that man Drummond to Northfield, when he thinks that we are all descended from the monkeys?" "Well," Moody replied, "I cannot say that I agree with all his notions, but he is more like Jesus Christ than any man I know, and that is the reason why I want him at Northfield."

The spirit and method of the Master had become alive in Henry Drummond. He took Christian character and set it to music and it sang the same song which the morning stars sang together in that high hour when all the sons of God shouted for joy. That was enough for Moody, as it was, undoubtedly, for Moody's Master. "Not everyone who says, Lord, Lord, but he that does the will of the Father, shall enter the kingdom."

Charles Reynolds Brown in *Have We Outgrown Religion?*; Harper & Brothers, Publishers.

MANY GODS

"To us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him"—I. Cor. 8: 6. Although there are few professing polytheists among us, there are the same confused and conflicting loyalties as prevailed among worshippers of many gods and many lords. An ancient Greek found it distracting to keep in the favor of Artemis and Hera and Pallas Athene. And today most people revere one idea in the home and another in business, seek truth in science and follow expediency in politics, admire beauty in nature and cultivate ugly utility in their cities, extol unselfishness in the dealings of man with man and insist on self-interest in international relations. Consequently their characters are things of shreds and patches—crazy-quilts of noble and sordid traits. To bring unity out of this moral chaos let us at least look at this fundamental Christian conviction—one God, and one Lord.

Henry Sloane Coffin in *God's Turn*; Harper & Brothers, Publishers.



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By Alfred Jennings Funnell

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Indolent people never, no never, accomplish things really worth while.

They sit and sigh and wait for something to happen.

They are ever being abused, according to them; opportunity never yet has knocked at their door.

Usually, such look upon the successful in life, as having simply "good luck."

Nothing, absolutely nothing, "just happens," or comes because one is "lucky."

There is no such thing as a genius—except to be the genius of hard work.

Says Bulwer: "What men want is not talent; it is purpose"; in other words, not the power to achieve, but the will to labor.

If you go back into history and look up the men who have really accomplished things worth while, you will inevitably discover that such have always been indefatigable workers.

Yea, indeed, they had a real genius for hard work.

Horace Greeley says: "The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

And, it is a sad hour also for any young man when "dame fortune" drops something in his lap which warrants living without work.

Work, work, oh! the joy and satisfaction that comes to one, after a real achievement, the result of honest, painstaking, God-given toil.

Blessings upon the man who invented toil!

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In his captivating volume of reminiscences entitled *Twice Thirty*, Mr. Edward Bok tells a fine tale of an Indian chief. The old man was accustomed to test the mettle of his young braves by making them run in a single effort as far up the side of a mountain as each could reach by one sustained attempt. On an appointed day, four left at daybreak. The first returned with a branch of spruce, indicating the height to which he had attained. The second bore a twig of pine. The third brought an Alpine shrub. But it was by the light of the moon that the fourth made his way back. Then he came, worn and exhausted, and his feet were torn by the rocks.

"What did you bring, and how high did you ascend?" asked the chief.

"Sire," he replied, "where I went there was neither spruce nor pine to shelter me from the sun, nor flower to cheer my path, but only rocks and snow and barren land. My feet are torn; I am exhausted; and I have come late, but"—and a wonderful light came into the young brave's eyes as he added—"I saw the sea!"

F. W. Boreham in *The Drums of Dawn*; The Abingdon Press.

THE ROOTS OF THE GREAT

Ralph Waldo Emerson, that profound thinker, associated, indeed, with men of high intellectuality. He went walking and conversed with Henry Thoreau and William Ellery Channing, his peers. His biographer tells us also that Emerson admitted he could not spend a better hour than on the Mill Dam, dropping into the grocery and the Squire's office and chatting with Sam Staples on the steps of the courthouse, or walking beside Edmund Hosmer as he plowed in the cornfield. He never forgot while in their presence that the roots of the great and the high must still be in the common life.

John Luke Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

CLOTHING FOR LABRADOR

In the name of every Labrador man made able to face the weather, and to earn food for his family this bitter winter, in the name of all who would have suffered from frost bites, cold and even death, had it not been for the clothing you so generously spared and sent last spring, we of the Grenfell Association offer you our sincerest and heartfelt thanks. The veriest Scrooge would become optimistic, and find a new happiness, could he see some of these English-speaking kinsmen of ours when they find love of God materializing in such messages as a pair of woolen stockings, an undergarment, a sweater, any type of warm, serviceable garment, or toys for an otherwise empty Christmas stocking.

Ultra red rays are enabling us to see much further, wireless broadcasters enable us to hear the wounded man across the road, and television may some day enable our friends to see those whose lives they bless and save by their sacrifices. What we want you to believe is that if those who see have a right to rejoice, surely those who helped and had not seen, have a greater right to that permanent joy—of knowing God can only bring the Kingdom to earth through us.

After this note of gratitude, I am encouraged to believe that you will appreciate the spirit of the modern Oliver Twist, who, on sampling breakfast at the workhouse, had the courage to testify to his appreciation by asking for even more. Can you help us now by sending some warm clothing or toys to me at 156 Fifth Avenue, New York, where they will be repacked for their journey North? I can assure you the need is great.

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The crest and crowning of all good,
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—Edwin Markham.

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What Does the Modern Church Most Need?

(Continued from page 491)

young men who had left the various halls of learning for the pulpit during the past ten years. How, I asked, were they getting along? Tremendous challenges confronted them in the average parish. Were they meeting them? The professor from Drew thought that, on the whole, they were doing very well. Never, in his opinion, had the churches had a more earnest group of men. He did think, though, that it would be well if their social passion could be supplemented by a view of historical religion. What he meant, I think, was this: the modern young preacher is prone to over-emphasize the social gospel, forgetting that his main business, as Dr. Hough remarked at the opening of our interview, is the building up of the spiritual life of the people. Mind you, Hough is by no means a "this or that" man. Rather I should say he is a "this and that" type of preacher. He is anxious, however, that ministers, both young and old, should have a keen sense of the abiding realities.

I was all primed to ask still another question when a glance at the watch reminded me that it was six o'clock and that I had another engagement to keep. Moreover, my host reminded me that he, too, had arranged to meet a friend who was due soon and so, without further ado, I slipped pencil and paper into my pocket and walked with him down the steps leading to the street. Just before we parted he asked me if I read his latest book, *The University of Experience*. I replied that I hadn't but would send for it upon my return to Vermont.

The mail that carries this interview to the editor is also carrying an order to his publishers. Because of our fellowship together and because it takes up some of the very problems we discussed I am greatly looking forward to reading it.

"LITTLE CHILDREN, LOVE ONE ANOTHER"

There is an old tradition that the Apostle John lived the longest of all the Apostles and that the brethren of the early church would again and again urge the old man to speak. He had known Jesus in the flesh and he was the last of those who had. But the old, old man refused to say anything more than, "Little children, love one another." Over and over they urged him to tell them more about the Master and his spirit and his teaching. Finally he said, "Little children, love one another. There is nothing more." This is the gospel and he that preaches another let him be anathema. It is this which must guide our conscience today and every day as we face a world which the spirit of God is destroying that He may make it new.

Edmund B. Chaffee in *The Protestant Churches and the Industrial Crisis*; The Macmillan Company.



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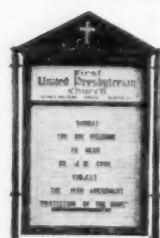


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"THE WORLD DO MOVE"

By the Editor

CRUSADERS TAKEN FOR A RIDE?

During the fight on Prohibition I contacted, several times, leaders of the organization known as "The Crusaders." The men I met were insistent that they were friends of temperance. The assault on the 18th Amendment, they assured me, was but one step in their program. As soon as that was repealed they were to work for temperance education and lead in reducing the use of alcoholic beverages. Temperance, not coercion, was to be the key word.

I believed these men sincere. I still think that they were sincere. But some one must have taken them for a ride. For, travelling about the country, one sees that they have closed up most of their local headquarters. You will see the name on the window, "Crusaders." The office is vacant and below is the notice, "For Rent." One is led to infer that the first step in their temperance program is to close their offices.

At the request of the leaders I withheld certain editorial matter which

would have been unfavorable to them. I didn't like their methods, but gave them the credit of sincerity. Now I should like to know just what their next step in temperance education is. They have repealed. What will be their next drive? The American public is entitled to know. Maybe, instead, I was taken for a ride.

WOULD YOU LIKE TO LIVE IN RUSSIA?

The enclosed advertisement in a newspaper appealed to me by its novelty, sufficiently, that I made an effort to find out what it was all about.

Why Don't You Go to RUSSIA?

Information concerning free transportation to Russia, for anyone who desires to make his future home in that country, may be had by addressing P. O. Box 1845, Beaumont, Texas.

There is a lot about it which I did not learn from my inquiries but this I did find out. It is an attempt to finance the permanent excursion to Russia of some folks who feel that the Soviet offers the utopia in living. These philanthropists are offering it on the ground that the investment of a few hundred dollars would be more than compensated by the absence of a few communists from America.

A second interesting thing is that though it has been placed where pro-Russian agitators could hardly help but see it, there have been very few actual applications to date.

Here is an idea if you wish to call the bluff of the much talking communist who does not mean it.

DAVID R. PORTER GOES TO MOUNT HERMON

David R. Porter, executive secretary of the student division of the National Council of the Y. M. C. A., will become head of the Bible department at Mount Hermon School next September, it was announced here today. He will also be associated with the Bible department at Northfield Seminary and with the religious activities of the Northfield Summer Conferences.

Mr. Porter is a native of Old Town, Maine. In 1904 after two years at Bowdoin College, he went to Trinity College, Oxford, with the first group of Rhodes scholars from the United States. There he received both Bachelor's and Master's degrees and in 1907 he was called by the International Committee of the Y. M. C. A. to organize its work for high school and preparatory school boys in the United States.

In 1915 he succeeded Dr. John R. Mott as executive secretary of the student division of the National Council when Dr. Mott became general secretary of the Council. In this capacity and as a member of the executive committee of the World's Student Christian Federation Mr. Porter has become a well known figure among college students in many countries. He founded and for many years edited *The Collegian*, official publication of the Student Christian Federation. He is the author of several books, the most recent being *Dynamic Faith*, published in 1927. Mr. Porter is largely responsible for the organization and development of the Hi-Y movement among boys of high school age. Mrs. Porter is the daughter of Dr. George W. Hinckley, founder of the famous Good Will Homes and school of Hinckley, Maine.

• THE EDITORIAL PAGE •

Salvation By Tricks

ONE of the indications of an immature mind is its reliance upon tricks and sleight of hand for achievement. We find that mind in business. Some men feel that achievement comes by having something "up one's sleeve." It is pulled out to astound the competition just at the strategic time. Maturity knows that success and achievement comes, not from tricks, but by being able to do the thing a little better than the other fellow. Building upon the firm foundation of competency one does not have to lie awake nights to think of tricks.

Perhaps in politics, more than in business, there has been a reliance upon tricks. But then, politics is the profession of immature minds. Forty-eight state legislatures in America spending their time in trying to find some magic lamp instead of seeking a knowledge of basic information in economy and society.

When "salvation by tricks," is sponsored by business and politics it is bad enough. But when we seek to run the church by the same philosophy the results are tragic. Yet, once in a while, we run across a preacher who feels that his professional success is dependent upon some clever stunts of one kind or another.

In the end you will find that in the Church, as in business, success comes from the constant, plugging progress along sane and intelligent lines. The fantastic and the unusual may bring out an occasional crowd. But only when there is a genuinely constructive program back of unique personality does it have value.

There is very little new in church administration. The progress of the past decade has been along the lines of systematization and synchronization rather than originality. The contribution of *Church Management* to the Church has been in the formulation of a definite subject of administration rather than in novelty. I presume that this journal may lay claim to having done more to take administration out of the stunt field than any other one force.

P. T. Barnum builded a circus upon the philosophy that people liked to be humbugged. But one can't build a church on that proposition. A constructive program, builded around basic facts of human experience is going to be necessary. So let us rule out "salvation by tricks" and substitute "progress by consecrated intelligence." It will get us farther.

Religious Education Suffers

IT looks now as if the profession of the Director of Religious Education might be one of the casualties of the depression. Recently I have learned of three institutions which have had distinguished records in preparing men and women for such work which have discontinued their courses. In each instance the reply to the

question is the same. "It is impossible to place the graduates, why go on?"

Early in the depression it was evident that the economic situation might deal harshly with the directors of religious education. The pastor is still the first necessity in the local church. When necessary to reduce the budget the director of religious education was allowed to go. His work was assumed by voluntary workers. Evidently religious education had failed to sell the Church, at large, the necessity of its program.

What was true in the local church became true in city federations and denominational programs. Most of the talk about the importance of the program of religious education did not go very far. When dollars were scarce the educational program was curtailed. Men and women, trained for work in this particular field, joined the ranks of the job hunters.

The decisions of universities and colleges to discontinue their departments is a natural subsequence. Just what effect this movement will have on the organized religious life of the country probably cannot be truly estimated. Certain tendencies, however, may be prophesied.

First, we believe that the discontinuance of departments of religious education will result in a new emphasis in the training of those to become pastors. A fairly thorough course on the part of the seminary can compensate, to a large degree, for the passing of the director. The pastor of the average church will find the responsibilities for this department of work increasing with his years.

Secondly, the training will probably be combined with that of practical administration of the details of the church office. We shall probably see religious education, more and more, placed in the hands of the female minister's assistants and church office secretaries. It is possible that there will be an increasing field for trained women workers in our churches.

Thirdly, it is quite possible that the volunteer Sunday school teacher will assume a new importance in the life of the church. He has been largely eclipsed during the period of professionalized workers. But the pendulum is swinging the other way. The promotion of Sunday, October 6th, as Sunday School Teachers' Recognition Day will assume a new importance if this prophecy is true. The recovery of this voluntary spirit is much to be desired.

Why Not Call On The Preacher

AFTER having heard for years about delinquent pastors who do not call on their flock it comes as a refreshing breeze to read the editorial by George Hamilton Combs, pastor of Country Club Christian Church, Kansas City, Missouri, in the *Country Club Christian*. For the summer he moves his family to "the farm." In

an effort to keep his people in touch with him he directs this word:

"Years and years ago I was used to hearing 'My pastor hasn't called on me.' Nowadays, the preacher's work being better understood, that plaint is seldom heard. It is now generally understood that the minister of a large church is so weighted down with many duties that it is a sheer impossibility for him, much as he would like it, to see his people in their homes.

"It would be in poor taste for this particular preacher to spin the tale of his tasks. I would only say this: follow him throughout a week and you will discover that the time he puts in 'loafing' could be put in a corner of a frog's eye pimple with room to spare.

"But turn this thing around. Why shouldn't the pastor complain because his people do not call on him? Certainly, no family in the church but could find a half hour in the three hundred and sixty-five (or is it four?) days in the year in which to call. It is not an unusual thing to do. Unless you are seriously ill you go to see the doctor. You know the inside of your lawyer's office. You beard the dentist in his lair.

Why not come to see your preacher? Just seeing the inside of a preacher's house will bring you to a closer understanding of him, make you feel somewhat nearer him. After all, the parson in a pulpit seems a bit removed from you. Maybe you'd like him a little better in his everyday togs than in his 'preacher clothes.' Really, most preachers know a wee bit about other things than theology. The visit might not be wholly without some give and take of thought. At any rate, meeting him on other than the pulpit-pew plane would add a touch of humanness to minister-parishioners acquaintanceship. Then there is the minister's wife who might make some valuable contributions to pickles-fudge-angel cake-waffles lore as well as be able to talk about music."

This is a pretty good bit of philosophy.

Correct This Sentence

Following the repeal of the 18th amendment America saw, immediately, a decrease in drunkenness and crimes caused by drunkenness.

THEY SAY

USE A SOFT BRICK

Editor, *Church Management*.

The June issue of *Church Management* at hand.

I was so disgusted at your editorial last month on "Tithing Must Decrease; Giving Must Increase," that I could not even bring myself to reply to it. I considered it the most insane thing I had ever seen in print. I cut it out and put it with my material from which I make up my lectures on stewardship.

But when the June issue arrived and I read "The Other Side of Tithing," I had to admit that you were at least fair enough to let the other side be heard. I marvelled at the way Mr. Rhine restrained himself. I did not wholly agree with him. But that is because I am a stewardship evangelist and naturally a "crank." But what this world needs just at this juncture in its troubled affairs is a few cranks to turn it right side up.

I was further mollified when I read your editorial on "Socialistic Preachers," and the little note on the next page on "Kirby Page's Survey."

We all realize that most humans have to be hit in the head with a brick to make them think, but please in the future use a soft brick. It is a seven-day wonder to me that you did not get at least a thousand discontinuance orders on the strength of that "Tithing Must Decrease" editorial. It just goes to show that your readers are better acquainted with you than I am.

I join Mr. Rhine in suggesting that you become a tither, if not already, and enjoy the spiritual blessings that flow from this thoroughly Scriptural co-operation with our heavenly Father.

CHARLES GROSS, Phoenix, Arizona.

PLAGIARISM

Editor, *Church Management*:

In the mind of the average minister plagiarism seems to be a most terrible sin. There is a deep feeling that the minister must go about his work of preparing an appeal every week as if he were the only man in his profession. Instead of using material which has been proven effectual in giving hope and courage to the distressed, many preachers avoid it altogether simply because it came from the mind and pen of another.

A theological school should train its students as scientists are trained, teaching him that his first duty is to learn what his predecessors and contemporaries have done, and the plans and methods used, in their successful achievements, then to work those same methods. Scientists consider it a lack of wisdom not to use the best formulas and methods discovered and used by other scientists, but the average preacher feels that it puts a stigma upon him to copy or to capitalize the work and methods of others. The medical profession is built up on the scientific method of co-operation, each physician benefiting from the experiments and accomplishments of others, and all adopting much the same method of treatment for similar cases. The legal profession have vast libraries from which they study the cases and methods of the most successful men of their profession, with the object in mind of making use of whatever experience and method may have proven valuable to them. Let one industry discover methods of operation and production which are more economical and productive and how soon other industries will copy that method.

If we are not to use and benefit by the works of others then why should ministers spend vast sums of money for books and magazines specializing in the work of the ministry? These articles are only a guiding hand and they should be used

unhesitatingly, giving proper credit where credit is due.

GEORGE W. BRUCE,
Dallas, Oregon.

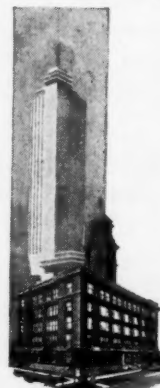
Editor, *Church Management*

Those who wish to "grow old gracefully" should studiously avoid certain undesirable habits and characteristics common to elderly people. I list some of these as follows:

1. Censoriousness.
2. Introspection.
3. Penuriousness.
4. Irritability.
5. Carelessness in dress.
6. Talkativeness.
7. Lack of new interests.
8. The rocking-chair habit.
9. Narrowmindedness.
10. Stooping posture.
11. Tendency to tyrannize.
12. Dread of the future.

Some of your readers may possibly augment this list.

—GRENVILLE KLEISER.



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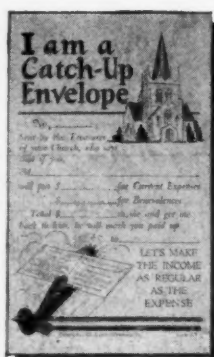


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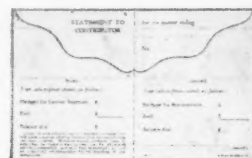


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